

॥ॐ॥

RIG VEDA

VOLUME III

Complete in 11 volumes

Mantra in Sanskrit

with English Translation and Transliteration



GOVERNMENT OF INDIA
TRANSPUBLICATION DIVISION

Printed by
Sri Sri Satya Prakash Press, Varanasi
Banyan Vidyalaya

RIG VEDA

(Volume III)

ऋग्वेद

तृतीयो भागः

RIG VEDA

Volume III

[Book I, Hymns 122-191]

ऋग्वेद

तृतीयो भागः

[प्रथमं मण्डलम्, सूक्तानि 122-191]

Translated by

Swami Satya Prakash Saraswati

and

Satyakam Vidyalkar

DAV Publication Division
Delhi-110034

Contents

- | | |
|---------------------------------|---------|
| 1. English Translation : Book I | |
| Hymns 122 to 191 | 541-803 |
| 2. Notes | 805-898 |



RIG VEDA

ऋग्वेद संहिता

प्रथमं मण्डलम्

(१२२) दक्षिणान्युत्तराततमं सूक्तम्

(१-१५) पञ्चदशमस्यास्य सूक्तस्योद्देशः । देवतामसः कश्यपाश्च कविः । विश्वे देवा देवताः । (१-५, ७-१५)
प्रथमादिष्वनुक्तं सप्तम्यादिनवात्तत्र त्रिष्टुप्, (५-९) पञ्चमीचतुर्थीश्च विगद्गुणा उन्दिताः ॥

॥१॥

प्र वः पान्तं रघुमन्यवोऽन्धो यज्ञं रुद्राय मीळहुषे भरध्वम् ।
दिवो अस्तोप्यसुरस्य वीरिरिषुध्येव मरुतो रोदस्योः ॥१॥
पलोव पूर्वहति वायुध्व्या उपासानका पुरुधा विदनि ।
स्तुरीनाक्ते व्युते वसाना सूर्यस्य श्रिया सुदृशी हिरण्ये ॥२॥

122.

Prá vah pántam raghumanyavó 'ndho yajñám rudráya
mīlhuṣhe bharadvam | divó astoshy ásurasya víraír ish-
dhyéva marúto ródasyoh || 1 || pátníva pūrváhūtim vāvri-
dhādhyā ushāsānāktū purudhā vídāne | starír nātkam vyū-
tam vāsānā sūryasya śriyā sudrīṣi bíraṇyaih || 2 ||

RGVEDA SAMHITA

BOOK ONE

122

O earnestly eager priests, may you dedicate the protective sacrificial offerings to the reward-showering cosmic powers. Let us praise him who, with his heroic followers, as with shafts from a quiver, has expelled the evil spirits from heaven; and may we praise the vital principles who reside between heaven and earth. 1

May dawn following the night of varied aspects and character come to promote the first invocation like a wife to the first call. May dawn, shining beautifully with the brightness of the rising sun, and like a youthful damsel decorated with golden ornaments and clad in finely woven garment, be pleased to come and participate in joy. 2

ममत्तु नः परिज्मा वसर्हा ममत्तु वातो अपां वृषण्यान ।
 शिक्षानामिन्द्रापर्यन्ता युवं नस्तत्रो विश्वे वरिवस्यन्तु देवाः ॥३॥
 उत त्या मे यशसा श्वेतनायै व्यन्ता पान्तौशिजो हवर्ध्वे ।
 प्र वो नपातमपां कृणुध्वं प्र मातरां रास्तिपुनस्यायोः ॥४॥
 आ वो रुण्युमौशिजो हवर्ध्वे घापेव शंसमर्जुनस्य नशे ।
 प्र वः पूष्णे दावन् औ अच्छा वोचेय वसुतामिमग्नेः ॥५॥

mamāttu

naḥ párijmā vasarhá mamāttu váto apāṁ vṛiṣaṇyān | śiṣi-
 tāṁ indrāparvatā yuvām naś tāt no víśve varivasyantu
 devāḥ || 3 || utá tyá me yaśásā śvetanáyai vyántā pántau-
 śijó huvádhyai | prá vo nápātam apāṁ kṛiṇudhivam prá
 mātārā rāspināsyāyōḥ || 4 || á vo ruvanyūm auśijó huvá-
 dhyai ghósheva śānsam ārjunasya nāñse | prá vaḥ pūshñe
 dāvāna ōñ áchā voceya vasútātim agnēḥ || 5 ||

॥३॥ श्रुतं मे मित्रावरुणा हवेमोत श्रुतं सद्दने विश्वतः सीम ।
 श्रोतुं नः श्रोतुरातिः सुश्रोतुः सुक्षेत्रा सिन्धुराद्रिः ॥६॥
 स्तुपे सा वा वरुण मित्र रातिर्गथां शता पृक्षयामिषु पत्रे ।
 श्रुतरथे प्रियरथे दधानाः सद्यः पुष्टिं निरुन्धानासौ अगमन् ॥७॥
 अस्य स्तुपे महिमघस्य राघ्नः सत्वा सनेम नहुषः सुवीराः ।
 जनो यः पञ्चेभ्यो वाजिनीवानश्वव्रतो रथिनो महौ सुरिः ॥८॥

śrutām me mitrāvaruṇā hāvemótā śrutam sādane viśvā-
 taḥ śīm | śrōtu naḥ śrōturātiḥ suśrōtuḥ suksheṭrā sindhur
 adbhīḥ || 6 || stushé śá vām varuṇa mitra rātīr gāvāṁ śatā
 pṛikshāyāmeshu pajré | śrutārathe priyārathe dādhanāḥ sa-
 dyāḥ puṣṭīm nirundhānāso agman || 7 || asyā stushe māhi-
 maghasya rādhanā śacā sanema nāhushaḥ suvīrāḥ | jāno yāḥ
 pajrébhyo vājīnīvān āśvāvato rathīno mātḥyam sūrīḥ || 8 ||

May the sun, the circumambient divinity and the dispeller of darkness, grant us delight. May the wind, the bringer of rain, grant us delight. May you, O thunder and clouds, sharpen our intellects, and may all the Nature's glories show us favour. 3

I, belonging to the traditions of a poet, worship those ever-moving and protecting twin-divines with all my zeal for the attainment of illumination. O priests, glorify the fire-divine, who without fail gives proper reward to all our actions and praise the sky and heaven who are like the parents of the rustling waters. 4

As a singer addresses loud praises to you, O twin divines for the remedy of his pains, so I, the poet devotee, am singing loud praises for your invocation. I offer praises amongst others to the divine nourisher, who is bounteous. In particular, I proclaim the munificence of the fire-divine. 5

Hear my prayers, O source of light and bliss, and hear the same from all sides in the prayer hall. May the mighty river, the renowned bestower of gifts, be attentive to my prayer fertilizing our broad fields with water. 6

O divine source of light and bliss, we praise you for providing hundreds of cattle to the strong and valorous warriors fighting in the war with swift-moving horses. And may the divines, seated in their famous and splendid chariots, come to us. 7

I praise the treasures of that opulent assembly of the divines. May we, men who are blessed with excellent descendants, partake of them together. The assembly conferring abundant food upon the strong and valorous has been my benefactor, and has made me the master of horses and chariots. 8

जनो वा मित्रावरुणाभिप्रगता न वा सुनोत्यक्षणाध्रुक ।
 स्वयं न वामे हन्धे न सत आपु यदो होत्राभिक्रतावा ॥९॥
 स वार्धतो नहुषो नमृजतु । गर्धस्तरो नरां गर्तश्रवाः ।
 विसृष्टरातिर्यानि वाजसृत्वा विश्वासु पूत्सु सद्भिच्छरैः ॥१०॥

jāno yō mitrāvaruṇāv abhidhrūg apō nā vām sunōty akṣha-
 yādhrūk | svayāṃ sa yāl-hmam hrīdaye nī dhatta āpa yād
 im hōtrābhir rītāvā || 9 || sā vrādhato nāhusho dāmsujūtaḥ
 śārdhastaro narāṃ gūrtāśravāḥ | viśiṣṭarātir yāti bālha-
 sītīvā viśvāsu prītsū sādant īc chūrah || 10 ||

११ अधु ग्मन्ता नहुषो हवै सुरैः श्रोता राजानो अमृतस्य मन्दाः ।
 नभोजुवो यन्निर्वस्य राधः प्रशस्तये महिना रथवते ॥११॥
 एतं शर्धं धाम यस्य सुरित्यबोचन्दशतयस्य नशे ।
 द्युन्नानि वेपु वसुताती रारन्विश्वे सन्वन्तु प्रभूयेषु वाजम् ॥१२॥
 मन्दामहे दशतयस्य धासेर्दियत्पञ्च विभ्रतो चन्त्यन्ना ।
 किमिष्टार्थ इष्टरीश्मरेत ईशानासस्तर्प ऋञ्जते नृन् ॥१३॥
 हिरण्यकर्णं माणग्र्यामर्णस्तद्धो विश्वे वरिवस्यन्तु देवाः ।
 अर्यो गिरः सद्य आ जग्मुषीरोस्माश्वाकन्तुभयेज्जसे ॥१४॥

ādha gṃantā nāhusho hāvam sūrēḥ śrōtā rājāno amī-
 tasya mandrah | nabhojūvo yān niravāsyā rādhaḥ prāsa-
 staye mahinā rāthavate || 11 || etāṃ śārdham dhāma yāsyā
 sūrēr ity avocan dāsatayasya nāṅṣe | dyumnāni yēshu va-
 sūtātī rārān viśve sanvantu prabhṛithēshu vājama || 12 ||
 mādāmahe dāsatayasya dhāser dvīr yāt pāṇca bibhrato
 yānty ānū | kīm iṣṭāśva iṣṭārasmir eti īśānāśas tārusha
 riñjate nrīn || 13 || hīraṇyakarṇam maṇigṛivam ārṇas tān no
 viśve varivasyantu devāḥ | aryō girāḥ sadyā ā jagmūshīr
 ōrūṣ cākantūbhāyeshv asmē || 14 ||

The man who does you wrong, O the source of light and bliss, who injures you in any way, who does not present you with oblations, contracts for himself sickness in his heart, whereas the righteous person gains all the favours by worship. 9

Such a worshipper, wondrously urged onwards by well-disciplined horses, endowed with surpassing strength, famed amongst heroes, liberal in gifts, and bold in his steps, moves like a hero, and defeats his adversaries in all combats. 10

Come to us, therefore, O beloved immortal cosmic powers, to the invocation of this worshipping devotee and attend to the mental faculties of our inner realm. May these hastening through our body and mind applaud the offerings of this devotee who acknowledges no protector other than you. 11

The enlightened sense-organs declare: we present wealth offerings with vigour upon this cosmic vital force who invokes us to partake in the offerings. May all the enlightened senses, in whom splendours and riches abound, bestow abundant food on these solemn occasions. 12

May they say, let us be delighted with the tenfold offerings when the worshippers approach, presenting the enjoyments of twice five (five sense-organs and five action-organs). What can the speedy mind and bright intellect do? These overpowering cosmic powers will subjugate the desires of men. 13

May all the divine powers favour us with a child decorated with gold earrings and jewel necklaces. May the brilliant divines, out of regard for our oblations and prayers, accept our oblations offered with spontaneity. 14

चत्वारो मा मशार्गस्य शिशुस्यो राज्ञ आयवसस्य जिष्णोः ।
रथो वा मित्रावरुणा दीनांप्साः स्यूमगभस्तिः सरो नाद्यौत् ॥१५॥

catvāro mā maṣarsāra-
sya śiṣvas trāyo rājña śyavasasya jishnóh | rátho vān mi-
trāvaruṇā dirghāpsāḥ syūmagabhasṭiḥ sūro nādyaut || 15 ||

(१२३) ययोविशन्धुतच्छतमं सुव्रतम्

(१-१३) ययोद्वयस्यस्य सुव्रतम् श्रीशिवो देवतमलः कश्चीवान् कविः । ३या देवता । चिद्रूप धन्वः ॥

१२३

पृथु रथो दक्षिणाया अयोज्यैर्न देवासो अमृतासो अस्थुः ।
कृष्णादृद्धस्यादुर्यादु विहायाभिकित्सन्ती मानुषाय क्षयाय ॥१॥
पूर्वा विश्वस्माद्भुवनादवोधि जयन्ती वाजं ब्रह्मती सनुव्री ।
उच्चा व्यख्यद्युवतिः पुनर्भूरोपा अगन्प्रथमा पूर्वहन्ती ॥२॥
यद्युध भार्ग विभजसि नृभ्य उपो देवि मर्त्यत्रा सुजाते ।
देवो नो अत्र सविता दमृना अनागसो वोचन्ति सूर्याय ॥३॥

123.

Prithū rátho dákshināyā ayojy aśnam devāso amṛtāso
asthuh | kṛishṇād ūd asthād aryā vīhāyās eṣkitsanti mānu-
shāya kshāyūya || 1 || pūrvā vīśvasinād bhūvanād abodhi
jāyanti vājam bṛihatī sánutri | uccā vy ākhyad yuvatī pu-
narbhūr ūshā agan prathamā pūrvābhūtan || 2 || yād adyā
bhāgām vibhājasi nṛibhya ūsho devi martyatrā sujāte | devō
no ātra savitā dāmūnā ānāgasō vocati sūryāya || 3 ||

O welfare-workers and men of virtues, the four sons (the learned academicians, the men of defence, the producers of nation's wealth and the labour class) of the state and the three components of administration (the head, public servants and people) are to be taken care of. May your spacious and bright chariot (of sound administration) be ever radiant (of peace and prosperity) like the sun. 15

123

The vast chariot of dawn is yoked. The immortals are seated in it. Dawn, great and venerable, has emerged from deep darkness yearning to illuminate the hearts of men. 1

Before all the living world is she awake, triumphing over the transient darkness; she is wonderful and bounteous. Like a damsel is she, ever young and ever new. She glances from lofty heights. May she be the first to come on all our mornings, to join in prayers. 2

O brilliant, nobly-born dawn, as you are bestowing good fortune on all mortals, may the divine sun, the household friend of us all, through you recommend us to God as being sinless. 3

गृहगृहम ना धात्यच्छ। दिवोर्दिव अधि नामा दधाना ।
 सिपायः च यानुना गश्वाग्रादग्रमग्रमिन्द्रजते वसूनाम् ॥४॥
 भर्गस्य स्वसा वरेणस्य जुमिरुपः सृते प्रथमा जरस्व ।
 पश्चा स दध्या यो अघस्य धाता जयेम तं दक्षिणया रथेन ॥५॥

griham

-griham ahanā yaty āchā divé-dive ādhi nāmā dādhānā |
 śīsbāsanti dyotanā śāyad āgād āgram-agram id bhajate
 vāsūnām || 4 || bhāgasya svāsū vāruṇasya jāmīr ūśhaḥ sū-
 nrite prathamā jarasva | paścā sa daghyā yó aghāsya dhātā
 jāyema tām dakṣiṇayā rāthena || 5 ||

॥५॥ उदीरतां सुगृता उत्पुर्न्धीरदमयः शुशुचानासौ अम्युः ।
 स्पार्हा वसन्ति तमसापगूढाविष्कृष्यन्त्युपसौ विभातीः ॥६॥
 अपान्यदेत्यभ्यन्यदेति विपुस्ते अहनी सं चरेते ।
 परिक्षितोस्तमो अन्या गुहाकर्यादुपाः शोशुचता रथेन ॥७॥
 सदृशीर्य सदृशीरिदु श्वो दीर्घं सचन्ते वरेणस्य धाम ।
 अनुगयास्त्रिंशत् योजनान्येकैका क्रतुं परि यन्ति सद्यः ॥८॥

ūd iratām sūgrītā ūt pūramdhīr ūd agnāyah śuśucā-
 nāso asthuh | spārḥā vāsūni tāmasāpagū|bāviśh kṛiṇvanty
 ushāso vibhātīḥ || 6 || āpānyād ēty abhy ānyād eti vīshu-
 rūpe āhanī sāṃ carete | parikṣhītos tāmo anyā gūbhākar
 ādyand nshāḥ śośucatā rāthena || 7 || sadṛśīr adyā sadṛśīr
 id u śvó dirghām sacante vāruṇasya dhāma | anavadyās
 trīṣātaṃ yōjanāny ékaikā krātum pāri yanti sadyāḥ || 8 ||

Each day, the fairy dawn visits every house, assuming new and splendid forms. May she, bounteous and bright, always diffuse light and cherish the first and best of our offerings. 4

Dawn, endowed with truth, is the sister of the effulgent sun and the supreme luminary. May she be praised in the beginning of our worship. And may he, the evil-doer, be subdued. May we conquer him with the aid of our triumphant chariot through her assistance. 5

Let sweet hymns be sung; let holy offerings be poured out; let ceremonial fires be kindled in all their brilliance, for the refulgent dawn is revealing the lovely treasures lying hidden under cover of darkness. 6

Night and dawn march together different in form; whilst the one recedes, the other comes to the fore. Coming in succession, the one covers the gloom of the surroundings, the other shines with her brilliant chariot. 7

The same today, the same tomorrow, untarnished dawn precedes the far course of the sun, the supreme luminary, by thirty yojanas (leagues), and each in succession revolves in its assigned position. 8

ज्ञानत्सहः प्रथमस्य नाम सुक्रा कृष्णादजनिष्ट भितीर्ची ।
 क्रतस्य योषा न मिनाति धामाहंरहर्निष्कृतमाचरन्ती ॥९॥
 कन्येव तन्यां शशदानौ एषि देवि देवमियक्षमाणम् ।
 संसरयमाना युवतिः पुरस्तादायिर्वक्षांसि कृणुषे विभ्राती ॥१०॥

jānaty ūlnaḥ prathamāsya nāma sukrā kṛṣṇāḍ ajanishta
 śvitīcī | ṛitāsya yōshā nā mināti dhāmāhar-ahar nishikṛitāni
 ācārantī || 9 || kanyēva tanvā śāśadānau ēshi devi devāni
 iyakṣhamāṇam | samsarāyamānā yuvatīḥ purastād āvir vā-
 kṣhānsi kṛiṇuṣhe vibhātī || 10 || s ||

॥९॥ सुसंकाशा मातृमृष्टेव योषाविस्तुन्वै कृणुषे दृशे कम् ।
 भद्रा त्वसुषो वितरं व्युच्छ न तर्ते अन्या उपसो नशन्त ॥११॥
 अश्ववतीर्गोमतीर्विश्ववारा यतमाना रश्मिभिः सूर्यस्य ।
 परा च यन्ति पुनरा च यन्ति भद्रा नाम वहमाना उपासः ॥१२॥
 क्रतस्य रश्मिमेनुयच्छमाना भद्रमेदं क्रतुमस्मासु धेहि ।
 उपो नो अद्य सुहवा व्युच्छास्मासु रायो मघवत्सु च स्युः ॥१३॥

susankāśā mātṛmṛiṣṭeva yōshāvis tanvām kṛiṇuṣhe
 dṛiṣé kām | bhadṛā tvām usho vitarām vy ūcha nā tāt te
 anyā ushāso naṣanta || 11 || āśvāvatiḥ gōmatir viśvāvārā yā-
 tamānā raṣmibhiḥ sūryasya | parā ca yānti pūnar ā ca
 yanti bhadṛā nāma vāhamana ushāsaḥ || 12 || ṛitāsya raṣmīni
 anuyācchamana bhadṛāni-bhadraṁ krātum asmasu dhehi |
 ūsho no adyā suhavā vy ūchāsmāsu rāyo maghāvatsu ca
 syuḥ || 13 ||

Proclaiming the first position of the day, dawn, who is fair and shines white, ascends, emerging resplendent out of the gloomy darkness. Cleansed by the radiance of the sun, the lady dawn breaks not the divine law of order, and comes to the appointed place day by day. 9

Manifesting your splendour proudly like a maiden, you come, O divine dawn, to the worshipper of the supreme God. And smiling beautifully like a youthful bride, you reveal the splendour of your body before the worshippers. 10

Like a young bride bathed and bedecked by her mother, you show forth your splendour. O auspicious dawn, just as other dawns did not diminish in their glory, may you also continue to shine vividly in the same manner. 11

Full of vigour and possessed of light, the beloved of all, you are ever with the rays of the sun dispelling darkness. Dawn departs and comes back again assuming many auspicious forms that promise a happy future. 12

Obedient to the reign of the law eternal, O divine dawn, may you inspire in us all that is propitious and commendable. May you be with us today when invoked. May you bestow abundant riches in our households as well as in the households of the affluent dedicated to service. 13

(१२४) ऋषिदत्तुलप्रातः सुतम्

(१-११) ऋषोदशार्चनस्य सुतस्वाशिषो देवतमसः कर्षाकः सविः । अथा देवता । पिबुः पम् । ॥

उपा उच्छन्ती समिधाने अमा उद्यन्तसूर्य उर्विया ज्योतिरश्रेत् ।
 देवो नो अत्र सविता न्वर्यं प्रासावीद्विपत्र चतुष्पदित्ये ॥१॥
 अभिनती दैव्यानि व्रतानि प्रमिनती मनुष्या युगानि ।
 ईयुषीणामुपमा शश्वतीनामायतीनां प्रथमोपा उर्वीयते ॥२॥
 एषा दिवो दुहिता प्रत्यदर्शि ज्योतिर्वसाना समना पुरस्तात् ।
 श्रुतस्य पन्थामन्वेति साधु प्रजानुतीषु न दिशो मिनाति ॥३॥

124.

Ushā uchāntī sanidhānē agnā udyan sūrya nrviyā jyō-
 tir aśret | devō no ātra savitā nv ārtham prāsāvīd dvipāt
 prā cātushpad ityui || 1 || āminatī daivyaṇi vratāni prami-
 natī manushyā yugāni | īyūshīṇām upamā śaśvatinām āya-
 tinām prathamōshā vy ādyaut || 2 || eśhā divō duhitā prāty
 adarśi jyōtir vāsānā samanā purastāt | ritāsya pāntham ānv
 eti sādhu prajānatīva nā diśo mināti || 3 ||

उपो अदर्शि शुन्ध्युवो न वक्षो नोधा इवाविरकृत प्रियाणि ।
 असन्न ससतो बोधयन्ती शश्वत्तमागात्पुनरेयुषीणाम् ॥४॥
 पूर्वे अर्धे रजसो अप्स्यस्य गवां जनिव्यकृत प्र केतुम् ।
 व्यु प्रयते वित्तरं वरीय ओभा पुणन्ती पित्रोरुपस्था ॥५॥

ūpo adarśi śun-
 dhyūvo nā vāksho nodhā ivāvīr akṛita priyaṇi | admasān
 nā sasatō bodhāyanti śaśvattamāgāt pūnar eyūshīṇām || 4 ||
 pūrve ārdhe rājaso aptyāsya gāvām jānitry akṛita prā ke-
 tūm | vy ū prathate vitarām vāriya ōbhā priṇāntī pitrōr
 upāsthā || 5 ||

The refulgent dawn descends. Our sacrificial fire is kindled. The sun is rising, casting around its radiance. May the sun, the prime source, bring us wealth for our use and light for the activities of the bipeds and quadrupeds. 1

Truly following the eternal cosmic law and diminishing the days of man's life one by one, this dawn, the last of those endless dawns that have gone by, and the first of those yet to follow, shines forth brightly. 2

Clad in effulgence, this daughter of heaven has appeared in the east as on days before. Like one who knows well the regions, she goes along the path of the sun, faithfully following the quarters of the horizon. 3

She is seen near, as if she were the bosom of the sun. She manifests her splendour like a singer of a new song. She, like a matron, wakens those that are asleep, and comes again and again and without fail. 4

There in the eastern half of the luminous regions, the mother of the early rays has revealed herself. She is spreading herself far and wide in all directions. Seated on the laps of her parents (heaven and earth), she fills them with loving radiance. 5

एवेदे॒षा पु॒रु॒त॒मा दृ॒शे कं ना॒जामि॑ न परि॑ वृ॒णक्ति॑ जा॒मिम् ।
 अ॒रे॒प॒सा त॒न॒वा दु॒ःशा॒श॒दा॒ना ना॒र्भादी॑प॒ते न मु॒हो वि॒भ्राती ॥६॥
 अ॒भ्रा॒ते॒व पुं॒स ए॒ति प्र॒ती॒ची ग॒ता॒रु॒गि॒व स॒मये॑ ध॒नाना॑म् ।
 जा॒ये॒त् प॒त्य उ॒श॒नी सु॒वासा॑ उ॒षा ह॒स्ते॒त् नि रि॒णीति॑ अ॒प्सः ॥७॥
 स्व॒सा स्व॒स्ते ज्य॒ाय॒स्ये योनि॑मो॒गैर्य॑स्याः प्र॒ति॒चक्ष्ये॑व ।
 व्यु॒च्छन्ती॑ रु॒द्रि॒मभिः॑ सूर्य॒स्याज्य॑ङ्गे स॒म॒न॒गा इ॒व वाः ॥८॥

evēd eśhā purutāmā dṛiṣe kaṁ nājāmiṁ nā pari vṛi-
 nakti jāmiṁ | arepāsā tānvā śāśadānā nārbhād īṣhate nā
 mahō vibhātī || 6 || abhrāteva puṁsā eti pratīcī gartārūg iva
 samāye dhānānām | jāyēya pātya uṣatī suvāsā ushā hasreva
 nī rinīte āpsaḥ || 7 || svāsa svāstre jyāyasyai yōnim āraig
 āpaity asyāḥ praticākṣhyeva | vyuchānti raṣmībhiḥ sūrya-
 syāñjy āukte samanagā iva vrāḥ || 8 ||

आ॒सां पू॒र्वी॒साम॑ह॒सु स्व॑सृ॒णाम॑प॒रा पू॒र्वीमु॑भ्येति प॒श्चात् ।
 नाः प्र॒त्न॒व॒न्न॒य्यमी॑नून॒म॒स्मे रे॒वदु॑च्छन्तु सु॒दि॒ना उ॒षासः॑ ॥९॥
 प्र वो॒धयो॑षः पृ॒ण॒ता म॑द्यो॒न्यवृ॑ध॒मानाः॑ पु॒णवः॑ य॒सन्तु॑ ।
 रे॒वदु॑च्छन्तु म॒घव॑श्चो म॒घोति॑ रे॒वत्स्ते॒व स॑न्तु॒ते जा॒त्यन्ती॑ ॥१०॥

āsām pūrvāsām āhasu
 svāsrīṇām āparā pūrvam abhy eti paścāt | tāḥ pratnavān
 nāvyaśīr nūnām āsmé revād uchantu sudīna ushāsaḥ || 9 ||
 prā bodhayośhaḥ priṇatā maghony ābudhyamānāḥ paṇāyaḥ
 sasantu | revād ucha maghāvadbhīyo maghoni revāt stotrē
 sūnrite jāriyanti || 10 ||

In this very manner most bounteous dawn shines for all and gives them the joy of sight. She ignores not the stranger, nor does she ignore her kindred. Proudly manifested in her stainless person, bright dawn transcends all things, big and small. 6

Dawn comes to the west, like a woman without a brother returning to her father's home, or like one going to reclaim her property. Dawn smiles and unmask her beauty as a well-attired loving wife does before her husband. 7

The younger sister (the night) vacates her place for her elder sister (the day), and having made it known to her, she departs. Dawn adorns her beauty shining forth with sunrays, like women trooping to the festal meeting. 8

Of all those sisters who have gone before, a later one comes everyday in succession. Now may these future dawns shine brightly for us blessed with wealth like the former ones. 9

O bounteous dawn, may you waken the liberal devotees; let the faithless misers sleep on with none to wake them. Shine you, O dawn, with riches for the liberal givers of oblations. O inspirer of sweet voices and the diminisher of one's age, may you shine for the old and enrich the poets. 10

॥ अयेयनश्चेत्युक्तिः पुरस्तात्पुङ्के गवांमृगानामनीकम् ।
 वि नूनमुच्छादसति प्र केतुर्गृह्यं हृद्यं निष्ठाते अग्निः ॥११॥
 उत्ते वयश्चिह्नस्तेरपसुत्तरश्च ये पितृभाजो व्युष्टो ।
 अमा सते बहसि भूरि वामसुपो देवि दाक्षुषे मर्याव ॥१२॥
 अस्तोद्बु स्तोम्या ब्रह्मणा भेऽग्नौ ब्रह्ममुज्ञानीर्हपासः ।
 युष्माकं देशारवंसा सनेम सहस्रिणी च ज्ञातेन च वाजम् ॥१३॥

āveyām aśvaid yuvatīḥ purāstād yuñktē gāvām aruṇā-
 nam ānikam | vī nūnam uchād āsati prā ketūr grīhām-grī-
 ham ūpa tiṣṭhāte agniḥ || 11 || ūt te vāyaś cid vasatēr
 apaptan nāraś ca yē pitubhājo vyushtau | amā satē vahasī
 bhūri vāmām ūsho devī dāśūshe mārtyāya || 12 || āstodhvaṃ
 stomyā brāhmaṇa mē 'vīryidhadhvaṃ uṣatīr uśhāsah | yu-
 shmākaṇi devīr āvasā sanema sahasrīṇaṇi ca ṣatīnaṇi ca
 vājaṇi || 13 || * ||

(१२५) पञ्चविंशत्युत्तरशतकम् सप्तमः

(१-७) तत्र चैस्यास्य सूनुर्योषिणां दीर्घमसः कश्चांश्चान् ऋदि । एतयस्य
 दानमुत्तिरेव । (१-१, १-७) प्रथमतः पत्नीसदस्योक्तयोः
 पित्र्य, (५-१) चतुर्थोपस्योः भगती दत्तया ॥

प्राप्ता रत्नं प्राप्तरित्वा दधाति तं चिकित्वाऽन्तर्गृह्या निव्रजे ।
तेन प्रजां वर्धयमान आद्यं रायस्त्पोषेण सचते सुयोधः ॥१॥

Prātā rātnam prātaritvā dadhāti tūp eikitvān pratigri-
hyā nī dhatte | tēna prajān vardhāyamāna āyū rāyās pō-
shēṇa sacate suvīrah || 1 ||

This young damsel has beamed forth for us in the east; she is yoking to her chariot a team of purple rays. Assuredly now she shines far and wide and dispels darkness. Let her effulgence come forth. Let the sacred fire be kindled in every house. 11

As the birds fly out of their nests, so do at the advent of dawn men go out of their houses to toil for their sustenance. O bright dawn, may you bring plentiful wealth to them, and also to those who work while staying at home. 12

Thus, you, worthy of praise, have been glorified by my hymns. And O dawns, favourably disposed as you are towards us, may we through your grace acquire wealth that is thousandfold and a hundredfold. 13

Every morning, the Sun bestows excellent wealth on all of us. The prudent one amongst us knows its worth and treasures it. Thereby he nourishes his progeny and his own life and, blessed with good and brave children, he spends his life in enjoyment and usefulness. 1

सुगुरसत्सुहिरुण्यः स्वर्गो बृहदन्ते यय इन्द्रे दधाति ।
 यस्-यायन्तं वसुना प्रातरित्वो मुक्षीजयेत् पदिमुत्तिनाति ॥२॥
 आयमद्य सुकृतं प्रातरिच्छन्निष्टेः पुत्रं वसुमता रथेन ।
 अंशोः सुतं पायय मत्सरस्य क्षयर्हर्षं वर्धय सुसृताभिः ॥३॥
 उप क्षरन्ति सिन्धवो मयोधुर्व ईजानं च यक्ष्यमाणं च धेनवः ।
 पूणन्तं च पपुर्णि च श्रवस्ववो धृतस्तु धारा उप यन्ति विश्वतः ॥४॥

sugúr asat subhiranyāḥ svāṣvo
 bṛihād asmai vāya indro dadhāti | yās tvāyāntaṁ vāsunā
 prātaritvo mukshījayeva pādīm utsināti || 2 || āyam adyā su-
 kṛitam prātār ichānn ishtëḥ putrāṁ vāsumatā rāthēna | au-
 śōḥ sutām payaya matsarasya kshayādviraṁ vaidbaya sū-
 nrītabhiḥ || 3 || ūpa ksharanti sīndhavo mayobhūva ījanām
 ca yakshyāmāṇam ca dhenávaḥ | priṇāntam ca pāpuriṁ ca
 śravasyavo ghrītāsya dhārā ūpa yanti viśvātāḥ || 4 ||

नार्कस्य पृष्ठे अर्धं तिष्ठति श्रितो यः पूणानि स हं देवर्षु राच्छति ।
 तस्मा आपो धृतमर्पन्ति सिन्धवस्तस्मा इयं दक्षिणा पिबन्ते सदा ॥२॥
 दक्षिणावन्तमिन्द्रमग्निं चित्रा दक्षिणावन्तां दिवि सूर्यासः ।
 दक्षिणावन्तो अमृतं भजन्ते दक्षिणावन्तः प्र तिरन्त आयुः ॥३॥

nāka-
 sya priṣṭhé ādhi tiṣṭhati śritó yaḥ priṇāti sá ha devēṣhu
 gachati | tasmā āpo ghrītām arshanti sīndhavas tasmā iyām
 dākshinā pinvate sādā || 5 || dākshināvatām id īmāni citrā
 dākshināvatām divi sūryāsaḥ | dākshināvanto amṛitam bha-
 jante dākshināvantāḥ prā tiranta āyurḥ || 6 ||

May such a person be blessed with excellent cows, sheep and horses and may resplendent God bestow plentiful food on him, who having got up early in the morning so liberally grants wealth to the deserving guest, as if applying snares to the game. 2

I have come this day in the morning in a chariot filled with riches for you, O Lord, with a request that you grant me a dutiful and virtuous son. May you be exhilarated with the request of mine made in devotion. Bless me with prosperity worthy of the head of a flourishing race. 3

To him who worships, and to him who undertakes celebrations, may blissful rivers and milch-cows send forth streams of milk. To him, who both propitiates (his progenitors) and serves (mankind), may plenteous streams of clarified butter flow from all sides. 4

He who gives food generously to the needy ascends to the top of heaven. He is exalted to the status of divines. To him the waters and the rivers flow in stream. To him the earth yields treasures in abundance. 5

These wonderful rewards are for those who give pious donations. For the donors of gifts the suns shine in heaven; they attain immortality and prolong their worldly lives. 6

मा पृणन्तो दुरितमेन आरुन्मा जारिषुः सुग्यः सुव्रतासः ।
 अन्यस्तेषां परिधरस्तु कश्चिदपृणन्तमुभि सं येन्तु शोकाः ॥७॥

mā prīṇānto

dúritam éna āran mā jarisbuḥ suráyaḥ suvratásah | anyás
 téshām paridhī astu kaś cid aprīṇantam abhī sám yantu
 śókāḥ || 7 ||

१२६ / पृणन्ति पुनः कृतम् मृगम्

(०-५) मृगप्राणाय मृगम् (१-५) प्रथमादिपञ्चमैर्भिन्ना यो ईप्तेमलः कश्चिद्वान् । (६) पृणन्
 मृगयोः भाषयन् कर्षाः । (७) समस्याश्च रोमकाः कर्षिकाः । (१-५, ७) प्रथमादिपञ्चमो
 मृगप्राणाय मृगयोः भाषयन्ः । (१) पृणन्तु गौमदा देवते । (१-५) प्रथमादि-
 पञ्चमो विदुषः । (१-५) पृणन्तु मृगोऽथ मृगम् ।

मर्मन्वान्स्त्रोमान्द्र भरे मनीषा सिन्धुवधि क्षियन्तो भाव्यन्त्य ।
 यो मे सहस्रमभिमीनं सुवानन्तुं राजा श्रयं दृच्छमानः ॥१॥
 शनं राज्ञो नार्थमानस्य निष्काञ्छन्तमश्वात्प्रयतान्स्त्वय आदम् ।
 शनं कृक्षीर्यो असुरस्य गानो दिवि श्रयोऽजरमा नतान् ॥२॥
 उपमा दयावाः स्यन्त्येन दत्ता वधूमन्तो दश रथासो अरधुः ।
 पृष्टिः सहस्रमनु गव्यमागात्सन्तकुक्षीर्यो अभिपित्वे अह्नाम् ॥३॥

126.

Āmandān stómān prā bhare manīṣā sindhāv ādhi kṣhi-
 yató bhāvyaśya | yó me sahasram abhimīta savān atārto
 rājā śrava icchāmānaḥ || 1 || śatān rājño nāddhamānasya ni-
 shkān chatām āśvān prīyatān sadyā ādam | śatām kakṣhī-
 vān āsurasya gōnām divī śraivo jāram ā tatāna || 2 || ūpa
 mā syāvāḥ svanāyena dattā vadhūmanto daśa rāthāso
 asthuḥ | shashṭīḥ sahasram ānu gavyam āgāt sānat kakṣhī-
 vān abhipitvé ālnāni || 3 ||

May the givers of large gifts never fall into sin or sorrow
 May the righteous devotees never suffer set-backs. May
 some one else ever be their defence. May afflictions fall
 upon those deprived of these favours; the non-givers will
 suffer from grief and sorrow. 7

126

With delight, I representing the people, compose these
 lively praises of a king, the head of a state, who lives on
 the bank of a mighty river and who, desiring renown,
 performs a thousand noble deeds for the benefit of the
 public. 1

I, a representative of the public, accept each day grants of
 one hundred gold coins and one hundred horses bestowed
 by the head of a state. I, a craftsman, accept one hundred
 bulls from that majestic king. I spread his imperishable
 fame in the heavenly world. 2

Standing by my side are ten bay-chariots drawn by bay
 horses given by the sovereign head of a state and carrying
 the ladies of my house. Then comes a herd of one thou-
 sand and sixty cows. The craftsman accepts them with
 gratitude towards the close of the day. 3

सुत्वारिण्डारथन्त्यु शोणाः सहस्ररथोऽपि श्रेणिं नयन्ति ।
 मृदुन्युतः वृक्षनावतो अत्यन्तुर्जीवन्तु उदसुश्चन्त पुत्राः ॥४॥
 प्रथमन् प्रयतिमा ददे वृक्षीन्पुक्तां अप्रायस्त्रिधांयस्यो मा ।
 मयन्ध्रो ये विद्वा इव वा अनस्यन्तः श्व एषन्त पुत्राः ॥५॥

catvāriṁśād dāśarathasya śoṇāḥ
 sahasrasyagre śreṇim nayanti | madacyūtaḥ kṛṣṇāvatō
 ātyān kakshīvanta ūd amṛiksbanta pajrāḥ || 4 || pūrvām ānu
 prāyatim ā dade vaś trīm yuktān ashtāv aridhāyaso gāḥ |
 subāndhavo ye viśyā iva vrā ānasvantaḥ śrāva aiśhanta
 pajrāḥ || 5 ||

आगधिता परिगधिता या कशीकेयु जङ्गहे ।
 ददाति मह्यं यादुरी याशूनां भोज्यां शता ॥६॥
 उपोप मे परा मृश मा मे दम्भाणि मन्यथाः ।
 सर्वहर्मस्मि रोमुश गन्धारीणामिवाविका ॥७॥

āgadhitā parigadhitā yā kaśikēva jāṅgahē | dā-
 dāti mahyaṁ yādurī yāśūnam bhojyā śatā || 6 || ūpopa me
 pārā mriṣa mā me dabhrāṇi manyathāḥ | sārvaḥam asmi
 romaṣā gandhārīṇām ivāvikā || 7 ||

Fort tawny horses carry in front the wealth consisting of ten chariots and a thousand presents. Let the followers of a craftsman, born in the family of noble men, clean the coursers that are fiery and decorated with golden trappings. 4

O my brethren kinsmen, after the gifts already spoken of, I accept a prior grant for you of three and eight harnessed chariots, and valuable cattle. May you all attain prosperity and property, having lived together with affection as family members in one house. 5

The benevolent measures, applied with determination and firmness, would sustain a state, and keep enemies away as under the fear of corporeal punishment and give to me, the dedicated worker, hundreds of benefits. 6

[The State speaks to the people in ecstasy:]

"Approach me, listen to me, deem me not immature; I am hairy everywhere, like an ewe of an enchanted hilly tract." 7

[अर्धकोविसोऽनुवाकः ७]

(१६.३) सप्तविंशत्युत्पद्यन्तम् सूक्तम्

(१) ११. एतद्विषयस्य सूक्तस्य देवोदात्तिः पञ्चमः अपि । अग्निर्वेत्ता । (१-१५, ३-११) प्रथमादिपञ्चमो
मन्त्रादिपञ्चमाध्यात्मः, (६) पञ्चमाध्यात्मिनिर्गन्तव्यः ॥

"२" अग्निं होतारं मन्ये दास्यन्तं वसुं सुनुं सहसो जातवेदसं विप्रं न जातवेदसम् ।

य ऊर्ध्वया स्वध्वरो देवो देवाच्या कृपा ।

घृतस्य विभ्राष्टिमनुं यष्टि शोचिपाजुक्कानस्य सर्पिषः ॥१॥

127.

Agnīm hótāraṁ manye dāsvantam vāsum sūnūṁ sábaso
jātaivedasaṁ vipraṁ ná jātaivedasam | yā ūrdhvāyā sva-
dhvaró devó devácyā kṛpā | ghṛitasya víbhrashtīm ānu
vashṭi śociśhajūhvanasya sarpīṣaḥ || 1 ||

यजिष्ठं त्वा यजमाना हुवेम ज्येष्ठमङ्गिरसां विप्रं मन्मभिर्विप्रैभिः शुक्रमन्मभिः ।

परिजमानमिव यां होतारं चर्यणानाम् ।

शोचिष्केषु वृषणं यमिमा विशः प्रावन्तु जुतये विशः ॥२॥

स हि पुरु चिदोजसा विरुक्मता दीद्यानो भवति द्रुहन्तरः परश्चुर्न द्रुहन्तरः ।

वीलु चिद्यस्य समन्तो श्रुवदनेव यत्तिथिरम् ।

निष्पहमाणो यमते नायते धन्यासहा नायते ॥३॥

yájishṭham tvā yá-

jamānā huveṁa jyēṣṭham āṅgirasāṁ vipra mānmabhir vī-
prebhiḥ śukra mānmabhiḥ | pārijmānam iva dyām hótāraṁ
carshaṇīnām | śociśhkeṣaṁ vṛṣhaṇaṁ yām imā vīṣaḥ prāvantu
jūtāye vīṣaḥ || 2 || sā hi purū cid ōjasā virūkmatā didyāno
bhāvati druhaṇtarāḥ paraśūr ná druhaṇtarāḥ | vīlū cid yasya
sāmṛitau śrúvad vāneva yāt sthirāni | niṣhāhamāṇo yamate
nāyate dhanvāsahā nāyate || 3 ||

I venerate the divine fire, the inspirer of pious works, the munificent, the giver of dwellings, the source of strength. He is aware of all that exists; like a sage he is endowed with knowledge; He is the divine regenerator of worship. Through his lofty blaze produced by the burning of liquefied butter which is offered in oblations with his flames, he invokes the Nature's bounties. 1

We, the institutors of the fire ceremony, invoke you, with prayers, O fire-divine, you who are most deserving of worship, and are the eldest fire of the fire-priests. And with prayers recited by the priests we adore you, who, like the revolving sun, are the invoker of the divine powers on behalf of men. You are bedecked with shaggy flames, and are endowed with strength. 2

Verily, that fire-divine, shining far with brilliant vigour, is the destroyer of foes. He like a hatchet cuts down trees. What is not solid and stable melts like water at his touch. Vanquishing the enemies, He stands firm and, like an archer, does not retreat. 3

यज्जि चिदस्मा अतुं दुर्यथा विडे तेजिष्ठाभिरणिभर्षष्टयमिदमेव दाष्टयमे ।

प्र यः पुरुषि गार्हत् तक्षतेव आचिषां ।

स्थिरा चिदश्ना नि रिणात्वोर्जसा नि स्थिराणि चिदोर्जसा ॥४॥

तमस्य पृथगुपरासु धीमहि नक्तं यः सद्दीप्तरो दिवातगदप्रायुषे दिवांतरात् ।

आद्रस्यायुर्गर्भणवद्दीप्तु शर्म न सुनवे ।

भक्तमभक्तमयो व्यन्तो अजरा अमयो व्यन्तो अजराः ॥५॥

drillā cid asmā ānu dur
yāthā vidē téjishṭhabhir arāṇibhir dashty āvase 'gnāye dā-
shty āvase | pra yāḥ purāṇi gāhate tākshad vāneva śoci-
sha | sthira cid annā nī riṇāty ōjasā nī sthirāṇi cid ōjasā
॥ 4 ॥ tām asya prikshtām ūparāsu dhīmahi nāktam yāḥ su-
dārṣataro divatarād āprayushe divātarat | ād asyāyur grā-
bhaṇavad viḷu śārma nā sūnave | bhaktām ābhaktam āvo
vyānto ajārā agnāyo vyānto ajārāḥ ॥ 5 ॥

स हि शर्धो न मारुते तुविष्वणिरप्रस्वतीपूर्वरास्त्रिष्टनिरातेनास्त्रिष्टतिः ।

आदेष्टव्यान्यादुदिर्यज्ञस्य केतुरर्हणां ।

अथ स्मास्य हर्षतो हर्षावतो विश्वे जुषन्त पन्थो नरः शुभे न पन्थाम् ॥६॥

हिता यदी कीस्तासो अभिद्यवो नमस्यन्त उपवोचन्त भृगवो ममन्तो द्वाशा भृगवः ।

अमिरीशे वसन्तां शुचिवो धृषिरेपाम् ।

प्रियो अपिधीविनिपीष्ट मेधिर आ वनिपीष्ट मेधिरः ॥७॥

sā hī śardho nā mārutam tuviśhvāṇir āpnasvatishbūrvā-
rāsv ishtānir ārtanāsv ishtāniḥ | ādad dhavyāny ādadir ya-
jñāsya ketūr arhāṇā | ādha smāsya hārshato brīśhivato vi-
śve jushanta pānthām nārāḥ śubhé nā pānthām ॥ 6 ॥ dvitā
yād im kistāso abhidyavo namasyānta upavocanta bhrīgavo
mathnānto dāśā bhrīgavaḥ | agnir iṣe vāsūnām śucir yō
dharmir eshām | priyāṁ apidhmīr vanishishṭa mēdhira ā va-
nishishṭa mēdhiraḥ ॥ 7 ॥

Like wealth made over to a sage, they have made substantial donations to Him. By resplendent means He grants us grace so that we may preserve ourselves. The worshipper presents gifts to the fire-divine for preservation. He who accepts the offerings made to Him and consumes them as rapidly as He consumes forests. The standing corn ripens by His potency, and He consumes the harmful insects by the same potency. 4

Let us then place near the altar the sacrificial food for Him who shines more by night than by day. We offer it to Him who has more power at night than in the day. The libations are to be made to this fire-divine in the same way as the father's fortified house is made over to his son. These undying fires, discriminating between the edible and non-edible, grant protection. And accepting what is edible, they become exempt from decay; they do not die out. 5

He roars aloud like a thunderstorm in the course of the sanctified rites. This fire is to be worshipped and to be adored for victory over the hosts of enemies. He is the receiver of oblations and is the standard-bearer of the sacred works of the selfless. He deserving of veneration, consumes the oblations. Therefore, all men for their own good pursue the path of the fire-divine. Verily, they follow his path, verily, men follow his virtuous path for the sake of happiness. 6

The descendants of men of mature intellect celebrate the fire-divine in both his forms (fire in the sun and fire from the wood). They glorify him, and pay him homage and proclaim his praises. The descendants of men of mature wisdom churn him out (from the wood) for worship. The radiant fire-divine is the guardian of all these treasures. May the divine-fire, receiver of sacrifices, lovingly accept (our oblations). 7

विश्वासां च विशां पतिं हवामहे सर्वासां समानं दंपतिं भुजे सत्यगिरिवाहसं भुजे ।

अतिथिं मानुषाणां पितुर्न यस्यासया ।

अमी च विश्वे अमृतास आ ययौ हव्या देवेष्या वयः ॥८॥

त्वमग्ने सहसा सहन्तमः शुष्मिन्तमो जायसे देवतांतये रुधिरं देवतांतये ।

शुष्मिन्तमो हि ते मदीं द्युमन्तम उत क्रतुः ।

अथ सा ते परि चरन्त्यजर श्रुष्टिवानो नाजरे ॥९॥

viśvāsaṃ tvā viśāṃ patim havā-
mahé sārvasāṃ samānāṃ dāmpatim bhujé satyāgīrvāhasam
bhujé | atithim mānushāṇām pitúr nā yasyāsaya | amī ca
viśve amṛtāsa ā vāyo havyā devēshv ā vāyah ॥ 8 ॥ tvām
agne sāhasā sāhantamah śuśmāntamo jāyase devātātaye
rayīr nā devātātaye | śuśmāntamo hi te mādō dyaumnān-
tama utā krātuh | ādha smā te pari caranty ajara śruṣṭi-
vāno nājara ॥ 9 ॥

प्र वो महे सहसा सहस्वत उपबुधे पशुषे नामये स्तोमो बभूत्वमये ।

प्रति यदी हविष्मान्विश्वासु क्षासु जोरुवे ।

अग्ने रेभो न जरत ऋषूणां जूर्णिहोत ऋषूणाम् ॥१०॥

सनो नेदिष्टु ददृशान आ भ्रात्रे देवेभिः सचर्नाः सुचेतुना महो रायः सुचेतुना ।

महि शविष्ठ नस्कृधि संचक्षे भुजे अत्यै ।

महि स्तोतृभ्यो मधवन्त्सुवीर्यं मर्यादमो न शवसा ॥११॥

prā vo mahé sāhasā sāhasvata usharbhū-
dhe paṣuṣhē nāgnāye stōmo babhūtv agnāye | prāṇi yād
īm havishmān viśvasu kshāsu jōguve | āgre rebhō nā jarata
ṛishūṇām jūrṇir hōta ṛishūṇām ॥ 10 ॥ sā no nēdiṣṭham dā-
dṛiṣāna ā bharāgne devēbhīḥ sācanāḥ sneetūnā mahō rā-
yāḥ sneetūnā | māhi śavishṭha nas kṛidhi saṃcākshé bhujé
asya | māhi stotṛibhyo madhavan suvīryam mārāḥr agṛō
nā śāvasā ॥ 11 ॥

We invoke you, the protector of all people, you who are the common Lord of all houses, to enjoy our offerings. He is the true carrier of our oblations. We invoke you, the guest of men, to whom all these immortals apply for their sustenance, as a son to a father. May all divinities come to receive our oblations,—may the divinities come. 8

O fire-divine, you, who destroy enemies by your strength and the possessor of splendour most fiery, are born for the sake of all sacred works and worship. You are born for the sake of divine sacrifices. Your delight is most fiery and your valour is most victorious; hence the sacrificers wait upon you like envoys upon a prince, O undecaying one. 9

May your invocations, O priests, become acceptable to the fire-divine, who is deserving of laudation and who has the might to overcome the strong and who is awakened at dawn. May the priest be grateful to the fire-divine as if to a giver of cattle. The presenter of an oblation goes assiduously to every altar with the same expectations and invokes the fire, the first to come amongst the divines, in the same way as the adept chanters glorify their worldly patrons with praises. 10

O fire-divine, may you become visible and come close to us and, partake with benign intent of the sacrificial food along with the divines; bestow upon us abundant riches. Most mighty divine fire, may you make us illustrious so that we may behold and enjoy this earth, and may we be the possessors of excellent progeny. May you give us, your devotees, life's breath and may you destroy our enemies with your might and fury. 11

(१२८) अथर्विदात्तुत्तराततयं सूक्तम्

(१-८) अथर्वस्यास्य सूक्तस्य देवोदासि पञ्चमेष ऋषिः । मन्त्रिर्देवता । मन्त्रपट्टिस्तुतः ॥

॥१॥ अयं जायत॑ मनुषो॑ धर्मीमणि॑ होता॑ यजिष्ठ॑ उ॒शि॒जामनु॑ व्रतम॑ग्निः स्वमनु॑ व्रतम् ।

विश्वश्रु॑ष्टिः सखीय॑ते रयि॑रिव श्रव॑स्यते ।

अद॑ब्धो होता॑ नि प॑दवि॒ळस्प॑दे परि॑वीत इ॒ळस्प॑दे ॥१॥

तं य॑ज्ञसाध॒मपि॑ वा॒तयाम॑स्यूतस्य॑ प॒था नम॑सा हुवि॑ष्मता दे॒वता॑ता हुवि॑ष्मता ।

स न॑ उ॒र्जामु॑पाश्रु॒त्यया॑ कृ॒पा न जू॑र्यते ।

यं मा॑तरि॒श्वा मन॑वे परा॒वतो॑ दे॒व भाः॑ परा॒वतः॑ ॥२॥

128.

Ayám jāyata mānuṣho dhārmīmaṇi hōtā yajishṭha ushijām
 ānu vratām agnīḥ svām ānu vratām | viśvaśruṣṭiḥ sakhi-
 yaté rayir iva śravasyatē | ādabdhō hōtā nī śhadad ilās
 padé parivita ilās padé || 1 || tāṃ yajñasādhanam āpi vā-
 tayāmasy ūtāsya pathā mānasā havishmatā devātātā havi-
 shmatā | sā na ūrjām upābhṛity ayā kṛipā nā jūryatī | yām
 mātariśvā mānave parāvāto devām bhāḥ parāvātaḥ || 2 ||

एवे॑न स॒द्यः प॑र्येति॑ पार्थि॒वं मुहु॑र्गी रे॒तो वृ॒षभः॑ क॒निक॑दहध॒द्रेतः॑ क॒निक॑दत् ।

श॒तं च॒क्षा॑णो अ॒क्षभि॑र्वृ॒षो वने॑षु तु॒र्वणिः॑ ।

स॒दो द॒धानं॑ उ॒परि॑षु सा॒नुष्व॑ग्निः प॑रेषु सा॒नुषु॑ ॥३॥

ēvena sadyāḥ pāry eti pāṛthivam muhūrgī réto vṛishabhāḥ
 kánikradad dādhad rétaḥ kánikradat | śatām cākshāṇo akshā-
 bhīr devó vāneshu turvāṇiḥ | sádo dādhdhāna ūpareshu śā-
 nushv agnīḥ páreshu sánushu || 3 ||

The fire-divine is the invoker of divine virtues, the assiduous promoter of sacred deeds. He is generated by devotees for the holy work like those who are born for benevolent actions. He bestows blessings on him who seeks His friendship, and is like wealth to an inspirer. He is the unobstructed offerer of oblations in the cosmic world; He is seated, surrounded by His divine priests like powers, on the holy place; He is, verily, seated on the holy place. 1

We propitiate that messenger of cosmic sacrifice by treading the path of truth, by reverential salutations with intense dedication. He accepts our offerings, and through his beneficence departs not. He is that divine fire, whom the divine cosmic wind brings from afar for the service of men,—brings from afar. 2

The divine fire, who is ever to be hymned, is the giver of food and the showerer of benefits. He comes quickly upon our invocation to the altar of the earth. He is vigorous and loud-voiced; virile and loud sounding; he travels fast when incited by praise. He manifests himself a hundred fold by his flames. The divine-fire comes quickly to the place of worship with abodes in high lands close by—in the high lands far away. 3

स सुक्रतुः पुरोहितो दमेदमेऽग्निर्यज्ञस्याध्वरस्य चेतति कत्वा यज्ञस्य चेतति ।

कत्वा वेधा ईष्यते विश्वा ज्ञातानि पस्पशे ।

यतो घृतश्रीरतिधिरजायत वह्निर्वेधा अजायत

॥४॥

कत्वा यदस्य तविषीषु पृथक्तेऽमेरवेण मरुतां न भोज्येऽपिराय न भोज्या ।

स हि प्मा दानमिन्वति वसूनां चं मुज्मना ।

स नस्त्रास्ते दुरितावभिहतः शंसादुघादभिहतः

॥५॥

sá sukrátuh puróhito
dāme-dame 'gnír yajñásyādhvarásya cetati krátvā yajñásya
cetati | krátvā vedhā ishūyaté víšvā jātāni paspaṣe | yāto
ghṛitaśrīr ātithir ājāyata vāṇir vedhā ājāyata || 4 || krátvā
yād asya tāvishīṣhu pṛīncāte 'gnér āveṇa marútām ná bho-
jyēshirāya ná bhojyā | sá hí shmā dānam invati vāsūnām
ca majmānā | sá nas trāsate dūrītād abhihrútaḥ śānsād
aghlād abhihrútaḥ || 5 ||

॥६॥ विश्वो विहाया अरतिर्वसुदधे हस्ते दक्षिणे तरणिर्न शिश्रयच्छवुस्यया न शिश्रयत् ।

विश्वस्मा इदिषुष्यते देवत्रा हुव्यमोहिषे ।

विश्वस्मा हस्तुक्ते वारमृष्यत्यभिर्द्वाग वृष्यति

॥६॥

स मानुषे वृजने शंतमो हितोऽग्निर्यज्ञेषु जेन्यो न विस्पतिः प्रियो यज्ञेषु विस्पतिः ।

स हुव्या मानुषाणामिद्धा कृतानि पत्यते ।

स नस्त्रास्ते वरुणस्य धूर्तमहो देवस्य धूर्तः

॥७॥

vīśvo víhāyā aratír vāsuv dadhe hāste dākṣhiṇe tarāṇir
ná śiṣrathae chravasyāyā ná śiṣrathat | vīśvasmā íd ishū-
dhyaté devatrā havyām ōhiṣe | vīśvasmā ít sukríte vāram
ṛinvaty agnír dvārā vy ṛinvati || 6 || sá mánushe vṛijāne
śāmtamo hitó 'gnír yajñéshu jényo ná viṣpátih priyó ya-
jñéshu viṣpátih | sá havyā mánushāṇām ilā krítāni patyate |
sá nas trāsate vārunasya dhūrtér mahó devásya dhūrtéh
|| 7 ||

That fire-divine is the performer of excellent acts; he is like a priest in every house ; he takes care of worship and ceremonies and with wisdom takes care of worship. He bestows rewards on persons who are desirous of food, and he accepts all the offered gifts for the good of the worshipper. In sacred ceremonies he feeds abundantly on butter; he is born as a guest,—and this fire, the bearer of oblations, is born as an ordainer. 4

All devotees offer in holy rites food for His satisfaction in the blazing flames of divine fire; like the grains that are to be enjoyed by learned men, and like the food to be enjoyed by the needy. The worshipper presents gifts to Him according to the extent of his opulence. The divine-fire preserves us when we are oppressed by sin. He saves us from misery overwhelming, and from curse and from overpowering malevolence. 5

The universal, mighty, imperious divine fire holds his treasure in his right hand; and like the sun, he stretches forth his hand and stretches forth as if with the desire of obtaining oblations—but not for the wicked. Verily O fire-divine, you bear the oblation for every one of the righteous who desires it. You grant blessings to every benevolent pious worshipper and open for him the gates of heaven. 6

The divine-fire is a most amiable friend in human infirmity through the means of sacred acts like a lord victorious and like a dear lord in sacred rites. He alights upon the oblations of men when placed upon the altar. He preserves us from floods and from havocs caused by other natural forces. 7

अग्निं होतारमीळते यसुधितिं प्रियं चेतिष्ठमरतिं न्येरिरे हव्यवाहं न्येरिरे ।
 विश्वायुं विश्वेदसं होतारं यजतं कविम् ।
 देयासौ रण्यमवसे वसुयवो गीर्भी रण्यं वसुयवः ॥८॥

agnim hótāram ilato vāsudhitim priyām cētisṭham
 aratim ny érire havyavāham ny érire | viśvāyum viśvāve-
 dasam hótāram yajatām kavim | devāso raṇyām āvase va-
 sūyāvo gīrbhī raṇyam vasūyāvah || 8 ||

(१२९) एकोनविंशतुत्तरघाततमं सूक्तम्

(१-११) एकादशार्चस्यास्य सूक्तस्य देवादासिः षडभ्येष क्रयिः । (१-५, ७-११) प्रथमादिषड्रचां सप्तम्यादि-
 पञ्चानाभेन्द्रः, (१) षडपाभेन्दुर्वेदे । (१-७, १०) प्रथमादिसप्तनां दशम्याधात्यष्टिः,
 (८-९) अष्टमीनवम्योपतिसहस्री, (११) एकादश्याधाद्विंशन्नासि ॥

॥१॥ यं त्वं रथमिन्द्र मेधसांतयेऽपाका सन्तमिपिर प्रणयसि प्रानवद्यु नयसि ।

सद्यश्चित्तमभिष्टये करो वज्ञश्च वाजिनम् ।

सास्माकमनवद्य तूतुजान वेधसांमिमां वाचं न वेधसाम् ॥१॥

स श्रुधि यः स्मा पृतनासु कासु चिदक्षाय्य इन्द्र भरंहृतये नृभिरसि प्रतूर्तये नृभिः ।

यः सूरैः स्वः सनिता यो विप्रैर्वाजं सरेता ।

तमीशानास इरधन्त वाजिनं पूक्षमत्यं न वाजिनम् ॥२॥

129.

Yām tvām rātham indra medhāsātaye 'pākā sántam
 ishira prañayasi prānavadya nāyasi | sadyās cit tām abhī-
 śṭhaye káro vāṣaṣ ca vājīnam | sāsmākam anavadya tūtn-
 jāna vedhāsām imām vācam ná vedhāsām || 1 || sā śrudhī
 yāḥ smā pṛtanāsu kāsu cid dakshāyya indra bhārahūtaye
 nṛbhir āsi prātūrtaye nṛbhiḥ | yāḥ sūraiḥ svāḥ sánitā yó
 víprair vājam tārutā | tām īśānāsa iradhanta vājīnam pri-
 kshām ātyam ná vājīnam || 2 ||

The devotees praise the divine-fire, who is the invoker of divinities, the possessor of wealth, the beloved and benevolent. They have recourse to Him as to a sovereign; they have recourse to Him as the bearer of oblations. The divine fire is the life of all living beings and He knows all things. He is the offerer of oblations as well as the object of worship. He is also the sage. The sacred priests, desirous of affluence, sing His praises to obtain His protection. Desirous of affluence, they recite His praises in their hymns. 8

129

O resplendent Lord, inspirer of sacred acts, you fulfil the desires (of the devotee); you carry your chariot to him. O infallible one—you carry it ahead. And without delay you enable him to fulfil his desires; and you become wealth to such a one seeking food. O Lord, you who are quick and faultless, may you listen to the prayers of us the worshippers,—as ever of the worshippers. 1

Hear our invocation, O resplendent Lord. You have to be invoked by heroes reverentially in all battles for challenging and subjugating the enemies. You are the one, who, aided by heroes, seizes benefits from them and distributes it among the devotees. As the heroes take help from the swift war-horses, similarly even the mighty warriors propitiate the resplendent Lord for victory. 2

दुस्रो हि प्मा वृषणं पिन्वसि त्वचं कं चिद्यावीररुं शूर मर्त्यं परिवृणक्षि मर्त्यम् ।

इन्द्रोत तुभ्यं तद्दिवे तद्रुद्राय स्वयंशसे ।

मित्राय वोचं वरुणाय सुप्रथः सुमृद्धीकाय सुप्रथः ॥३॥

अस्माकं व इन्द्रमुद्गमसोऽप्ये सखायं विश्वायुं प्रासहं युजं वाजेषु प्रासहं युजम् ।

अस्माकं ब्रह्मोतयेऽवां पृत्सुषु कासु चित् ।

नहि त्वा शत्रुः स्तरते स्तृणोषि यं विश्वं शत्रुं स्तृणोषि यस् ॥४॥

नि पू नमार्तिमतिं कयस्य चित्तेजिष्ठाभिररणिभिर्नोतिभिर्ह्यभिर्ह्योतिभिः ।

नेषि णो यथा पुराणेनाः शूर मन्यसे ।

विश्वानि पुरोरपं परि वक्षिरासा वक्षिर्नो अच्छ ॥५॥

dasmo hi shmā vṛiṣhaṇam

pīnvasi tvācam kām cid yāvīr arārum śūra mārtyam pa-
rivṛiṇākṣi mārtyam | indrotā tūbhyam tād divē tād ru-
drāya svāyaśase | mitrāya vocam varunāya saprāthah su-
mṛīlikāya saprāthah || 3 || asmākam va indram usmasīshṭāye
sākhāyam viśvāyum prāsāham yūjam vājeshu prāsāham
yūjam | asmākam brāhmotāye 'vā pṛitsūshu kāsū cit | nahī
tvā śātru stārate stṛiṇōshi-yām viśvam śātrum stṛiṇōshi
yām || 4 || nī shū namātimatiṁ kāyasya cit tējishṭhābhir
arāṇibhir nōtibhir ugrābhir ugrotibhiḥ | nēshi ṇo yāthā pu-
rānenāḥ śūra mānyase | viśvāni pūrōr āpa parshi vāhnir
āsā vāhnir no ūcha || 5 ||

प्र तदोच्यं भव्यायेन्दवे हव्यो न य इपवान्मन्म रेजति रक्षोहा मन्म रेजति ।

स्वयं सो अस्मदा निदो वधेरजेत दुर्मतिम् ।

अव सवेदुघशंसोऽवतुरमव क्षुद्रमिव सवेत् ॥६॥

prā tād 'vocayan bhāvyāyēndave havyo nā yā ishāvān
mānma réjati rakshohā mānma réjati | svayām só asmād ā
nidó vadhaír ajeta durmatim | āva sraved aghāṣaṁso 'va-
tarām āva kshudrām iva sravet || 6 ||

O resplendent Lord, you are the subduer of our adversaries; you fill the clouds and cause rain. O the brave one, you drive off every fleeting and transient cloud. And abandon it only when exhausted. For such a glorious deed, O Lord, I offer praise to you, the brilliant, the terror to the wicked, the life-breath of all beings, the most benevolent, the most widespread, and the bestower of bliss. 3

We desire, O resplendent Lord, to be present at the place of your sacrificial acts. You are our friend, the ally of your worshippers, the patient acceptor of viands. O Lord-supreme, may you guard our holy rites for our preservation, for in whatsoever contests you be engaged, no enemy, whom you oppose, would prevail against you; you prevail on every enemy whom you oppose. 4

O brave Lord, subdue the arrogance of every one of your adversaries by your protective and heroic powers which are as radiant as the fierce flames of burning wood. Guide us, O hero, as you have guided our forefathers, for you are honoured by all. You sustain all the world. May you remove all the sins of man and be close to us. 5

May I be competent to utter the praises of the blissful Lord who is vigorous, praiseworthy, like any other divine, and who goes with food abounding to every venerable rite. He is the destroyer of cruel people at each venerable rite. May that blissful one repress with chastisement the malevolence of him who reviles us; let the thief fall and perish, like water in a gutter running down a pit. 6

वनेम तदोपेया चितन्त्या वनेम रुधि रयिव मधीर्षे रूपे मन्ने सुवीर्ये ।

दुर्मन्मानं सुमन्तुमिरमिषा पृथ्यामहि ।

आ सत्वाभिरिन्द्रं द्युमहूतिभिर्यजत्रं द्युमहूतिभिः ॥७॥

प्रप्रा वो अस्मे स्वर्चदोभिरुती परिवर्ग इन्द्रो दुर्मतीनां दरीमन्दुर्मतीनाम् ।

स्ययं सा रिपयश्चे या न उपेये अत्रैः ।

हतेमसन्न वक्षति क्षिप्ता जूर्णिनी वक्षति ॥८॥

vanēma tād dhótrayā
citāntyā vanēma rayīm rayivah suvīryam raṇvām sāntam
suvīryam | durmánmānam sumāntubhir ém ishā pṛcīmahi |
ā satyābhir indram dyumnāhūtibhir yājatram dyumnāhūti-
bhiḥ || 7 || prā-prā vo asmé svāyaśobhir utī parivarḡā indro
durmatīnām dārīman durmatīnām | svayām sā rishayādhyai
yā na upeshé atraiḥ | hatēm asan ná vakshati kshlptā jūr-
nīr ná vakshati || 8 ||

त्वं न इन्द्र राया परीणसा याहि पृथौ अनिहसा पुरो याह्यरक्षसा ।

सचस्व नः पराक आ सचस्यास्तमीक आ ।

याहि नो दूरादुरादुभिष्टिभिः सदा पाह्यभिष्टिभिः ॥९॥

त्वं न इन्द्र राया तरुषसोमं चित्वा महिमा संक्षदवसे महे मित्रं नावसे ।

ओजिष्ठ वातरविता रथं कं चिदमर्त्य ।

अन्यमुस्मद्विरिषेः कं चिदद्विवो रिरिक्षन्ते चिदद्विवः ॥१०॥

tvām -na indra rāyā pāriṇasā yāhi
pathāi anchāsā puró yāby arakshāsā | sácasva naḥ parākā
ā sácasvāstamikā ā | pāhī no dūrād ārād abhīstībhiḥ sādā
pāhy abhīstībhiḥ || 9 || tvām na indra rāyā tárūshasogrām
cit tvā mahimā sakshad āvase mahé mītram nāvase | ōji-
shṭha trātar āvitā rātham kām cid amartya | anyām asmād
ririsheḥ kām cid adrivo rīrikshantam cid adrivah || 10 ||

We glorify you, O the source of affluence, with inspiring hymns; we solicit that wealth which bestows vigour, which is agreeable, durable, and the support of progeny. May we, through surging praises, ever be possessed of abundant food. We know it is difficult to honour you adequately. May we attain communion with the resplendent Lord by true and earnest invocations,—by offering glorious invocations. 7

The resplendent Lord is powerful in the discomfiture of the malevolent by his self-glorifying aids, for us and for all. He is the destroyer of the malevolent and impetuous host sent against us by destructive forces to destroy us. It has been itself destroyed by Him; may this force of evil not reach us; may it, approaching with speed, not reach us. 8

O resplendent Lord, come to us with abundant riches by a path free from evil and by a path unobstructed by cruel people. Be with us when afar; be with us when near. Favour us, whether afar or nigh, with the objects we desire. Protect us by giving us adequate and desired aid; protect us ever by your blessings. 9

O resplendent Lord, sustain us with the wealth that takes man across calamity; may we remain near you, O brave one radiant like sun, for our protection. O most potent protector and immortal Lord, ascend the same chariot, and come hither; O possessor of the thunder-bolt, come and repel anyone assailing us. Turn your fury against the cruel ones, O possessor of the thunder-bolt. 10

पाहि न इन्द्र सुप्तुन त्विधोऽवचाता सदांमदुर्मतांतां देवः सन्दर्मतांताम् ।

हन्ता पापस्य रक्षसंश्चाता विप्रस्य मावतः ।

अत्रा हि त्वा जनिता जीजनहसां रक्षोहणे त्वा जीजनहसो ॥११॥

pāhi na indra sushṭuta sridho 'vayātā sādām id dūrmata-
nām devāḥ sām durinatīnām | hantā pāpasya rakshāsas trātā
vīprasya māvataḥ | ādhā hi tvā janitā jījanad vaso raksho-
hānam tvā jījanad vaso || 11 ||

(१३०) पिपादुत्तमाननर्म मूनम

(१-१०) उदाचम्यान्त्य भूकन्य देवोदात्मि यन्त्येव क्रतिः । इन्द्रो देवता । (१-१०) प्रपयाहि-

नय-सोमन्यदि . (१०) इदम्याध पिपुप् इन्द्रसो ॥

१०० इन्द्र याह्युप नः परावतो नायमच्छा विदधानीव सत्पतिरन्ते राजेय सत्पतिः ।

हवामहे त्वा युयं प्रयस्यन्तः सुते सचा ।

पुत्रासो न पितरं वाजसातये मंहिष्ठं वाजसातये ॥१॥

पिवा सोममिन्द्र सुवानमद्रिभिः कोशेन सिकर्मधुतं न वंसगस्तावृषाणो न वंसगः ।

मदाय हर्यताय ते तुविष्टमाय धायसे ।

आ त्वा यच्छन्तु हरितो न सूर्यमहा विश्वेय सूर्यम् ॥२॥

130.

Ēndra yāhy ūpa nah parāvāto nāyām āchā vidāthā-
niva sūtpatir āstaṁ rājeva jātpatiḥ | hāvāmahe tvā vayām
prāyasvantah sutē sēcā | putrāso nā pitāraṁ vājasātaye
mābhishṭhām vājasātaye || 1 || pībā sōmam indra suvānām
ādriḥhiḥ kōṣena siktām avatām nā vānsagas tātriṣhāṇo nā
vānsagaḥ | mādāya haryatāya te tuviṣṭamāya dhāyase | ā
tvā yachantu harīto nā sūryam āhā vīśveva sūryam || 2 ||

O deservedly lauded Lord, preserve us from suffering; for, verily, you are ever the chastiser of the malevolent : you are the slayer of the wicked. You are the preserver of the virtuous, such as I am; the progenitor, the creator you have ever been an asylum of the needy; O you the destroyer of evils, an asylum for all men. 11

130

Come to us from afar, O resplendent Lord, the protector of good ; like a king, the protector of good, who comes back to one's home. We, the producers of food, are invoking you with our devotional prayers. Like sons inviting their father, we are inviting you for the procurement of food,—you the generous one for the procurement of food. 1

Accept our sweet devotional prayers that have been expressed by our thoughts and strewn as if with the sacred grass. Accept them with eagerness shown by a thirsty ox hastening towards a well,—as a very thirsty ox. May we be worthy of your loving, sweet and pleasing favours, and may your divine rays bring you hither, as the steeds convey the sun and as they carry him above the horizon day by day. 2

अविन्ददिवो निहितं गुहां निधिं वेनं गर्भं परिधीतमश्मन्यतुन्ते अन्तरदमनि ।

सृजं वज्री गवामिव सिपांस्रक्षिरस्तमः ।

अपावृणादप इन्द्रः परीवृता द्वार इषः परीवृता ।

॥३॥

दादृष्टाणो वज्रमिन्द्रो गर्भस्त्वोः क्षत्रेव निग्ममसेनाय सं श्यन्ददृष्ट्याय स श्यन् ।

संविद्यान ओजसा शयोभिरिन्द्र मुञ्चता ।

तष्टेय वृक्षे वनितो नि वृश्चसि परश्चेय नि वृश्चसि

॥४॥

रथे वृषां त्वय इन्द्र सतृयऽन्ता समुद्रमसृजो रथो इव वाजयतो रथो इव ।

इत ऊनीरयुञ्जत समानमर्थमक्षितम् ।

धेनूष्विव मनवे विश्वदेहिहसो जनाय विश्वदेहिहसः

॥५॥

āvindad divo nīhitam gūbā nidhīm vēnā gārbham pari-
vītam āśmany anantē antār āśmani | vrajām vajrī gāvām
iva śishāsann āngirastamaḥ | āpāvṛiṇod īsha īndraḥ parī-
vṛitā dvāra īshaḥ parīvṛitāḥ || 3 || dādṛibhāṇō vājraṁ īndro
gābhastyoḥ kshādmeva tigmām āsanāya sām śyad abihā-
tyāya sām śyat | samvivyānā ōjasā śāvobhir indra ma-
jmanā | tāshteva vṛikshām vanīno nī vṛīscasi paraśyēva nī
vṛīscasi || 4 || tvām vṛithā nadyā indra sātavē 'chā samu-
drām asrijo rāthān iva vājayatō rāthān iva | itā ūtīr ayañ-
jata samānām ārtham ākṣhitam | dhenūr iva mānave viśvā-
dohaso jānāya viśvādohasaḥ || 5 ||

इमां ते वाचं वसुयन्तं आययो रथं न धीरः स्वपां अतक्षिपुः सुम्राय त्वामतक्षिपुः ।

शुम्भन्तो जेन्यं यथा वाजेषु विप्र वाजिनम् ।

अत्वामिव शयसे सानये धन्ता विश्वा धनानि सतये

॥६॥

imām te vācam vasūyanta ayāvo rāthāṇi nā dhīraḥ
svāpā atakshishuḥ sumnāya tvām atakshishuḥ | śumbhānto
jēnyam yathā vājesu vipra vājīman | ātyam iva śāvaso
sātāye dhānā viśvā dhānāni sātāye || 6 ||

He, the Lord, finds out the stolen treasure, that has its abode in heaven and hidden like the nestlings of a bird in a rock, amidst a pile of vast rocks. Desiring to partake of the elixir, He the most vital, discovered the hiding place of the cows; and He, opened the closed doors of waters, shut up in the clouds,—the closed doors for food. 3

Grasping His sharp thunderbolt with both hands, the resplendent Lord, sharpened it to hurl it on His foes like the swift current of streams. He whetted it for the destruction of dark shrouds. He is fully endowed with strength, with energy and with might. O Lord, may you cut your enemies to pieces, as a wood-cutter cuts the trees of a forest,—you cut them to pieces as if with a hatchet. 4

Effortlessly you have created the rivers that flow to the sea, like the aurora of glory bearing you to sacrificial places, as those chariots who are proceeding on the way to battle. The streams flowing hither have gathered together their waters for a common purpose, like the cows that yield all things to man—that yield all things to people. 5

Men who are desirous of wealth have recited this praise of yours, as a resolute and provident man prepares a chariot for a journey; they have propitiated you for their good; glorifying thee, the resplendent Lord, as impetuous in conflicts, they have praised you as men praise a conqueror. We praise you for the acquirement of strength, wealth, and every kind of affluence, as they commend a courser for his good qualities in battle. 6

भिनत्पुगे नवतिभिन्द्र परये दिवोदासाय महि दाशुषे वृता वज्रेण दाशुषं वृता ।

अतिथिगवायु ग्रन्थरं गिरैरुग्रो अवाभरत ।

महो धनानि दधमान ओजसा विश्वा धनान्योजसा ॥७॥

इन्द्रः समत्सु यजमानमार्गं प्रावद्विश्वेषु शतमूर्तिराजिषु स्वर्माच्छेद्याजिषु ।

मनीषे शसद्वज्रान्त्वचं कृष्णामरन्ध्रवत् ।

दक्षन्न विश्वे तत्प्राणमोषति न्यर्शसानमोषति ॥८॥

blināt pūro nava-
tīm indra pūrāve divodāsāya mahi dāśūshe nṛito vājreṇa
dāśūshe urito | atithigvāya śambharam girēr ugrō āvābha-
rat | mahō dhānāni dāyamāna ōjasā viśva dhānāny ōjasā
॥ 7 ॥ indraḥ samātsu yājanānam āryam pravad viśveshu
śatāmūtir ājīshu svārmīḥeshv ājīshu | mānave śāsad avra-
tān tvācam kṛṣṇānam arandhayat | dākshan nā viśvaṁ ta-
triśhānām oshati ny ārsasānam oshati ॥ 8 ॥

सूरश्चक्रं प्र वृहज्जात ओजसा प्रपित्वे वार्षमरुणो मुषायनीशान आ मुषायति ।

उशना यत्परावतोऽजगन्नूतये कवे ।

सुन्नानि विश्वा मनुषेव त्वर्वाणिरहा विश्वेव त्वर्वाणिः ॥९॥

स नो नव्येभिर्वृषेकर्मन्नुक्थेः पुरी दर्तः पायुभिः पाहि शुग्मेः ।

दिवोदासेभिरिन्द्र स्तवानो वावृधीथा अहोभिरिषु द्यौः ॥१०॥

sūraś cakrām
prā vṛibaj jātā ōjasā prapitvė vācam aruṇō mushāyatīśānā
ā mushāyati | uśnā yāt parāvātō jagann ūtāye kave | su-
mnāni viśvā mānuśheva tūrvāṇir āhā viśveva tūrvāṇiḥ ॥ 9 ॥
sā no nāvyebbhir vṛiśhakarmann ukthāḥ pūrām dartah pa-
yābhiḥ pāhi śagmaḥ | divodāsēbbhir indra stāvāno vavṛi-
dhīthā āhobbir iva dyaūḥ ॥ 10 ॥

O resplendent Soul, dancing with delight in battle, you destroy ninety cities for the man in service of the learned. You destroy them with your sharp intellect, for the sake of the giver of offerings. For the sake of reverential man, the fierce Lord drives out the disrespectful person from the mountain, bestowing upon the brave men immense treasure, acquired by his prowess,—all kinds of wealth acquired by his prowess. 7

The resplendent Lord, the manifold protector of his votaries in battles, defends his virtuous worshipper in all conflicts that confer heaven; for the benefit of man he punished those who broke the law. He punishes people who indulge in sinful activities. As if burning with flame, he consumes the malignant; he utterly consumes him who delights in cruelty. 8

Endowed with increasing vigour, he hurls the wheel of law against the foes; and, with fury of anger, deprives them of speech; He, the sovereign king, deprives them of existence. When you, O saintly resplendent Lord, come from afar to the help of honest men, you come quickly, bearing all good things to us all the time, you come quickly. 9

Showerer of benefits, destroyer of the strongholds of enemies, propitiated by our new songs, may you reward us with gratifying blessings; glorified Lord, by the descendants of devoted servants of the learned, may you increase in power, like the sun in revolving days. 10

(१३१) एकमिदं पृथक्कृतं तम सुवन

(७) ततश्चाम्य सुवन्य देवादिभिः पर-द्वयं दर्शय । इन्द्रो देवः । भस्पर्द्धिरुभे ॥

॥ इन्द्राय हि द्यौरसुरो अनेमनेन्द्राय मही पृथिवी वरीमभिर्वृक्षसांता वरीमभिः ।

इन्द्रं विश्वं सजोषसो देवासो दाधरे पुनः ।

इन्द्राय विश्वा सर्वानि मानसा गतानि सन्त मानसा

॥१॥

विश्वं हि त्वा सर्वेन पु नुज्जेते समानमेक वृषमण्यवः पृथक् स्वैः सनिष्यवः पृथक् ।

तं त्वा नायं न पर्षणि शुपत्य धुरि धीर्माह ।

इन्द्रं न युक्षेऽश्विनयन् आचवः स्तामेभिर्निन्द्रमाचवः

॥२॥

131.

Indrāya hi dyaúr āsuro ānamnatēndrāya mahī prithivī
 vārmabhir dyumnāsāta vārmabhiḥ | indram viśve sajōshaso
 devāso dadhire purīḥ | indrāya viśvā sāvanāni mānushā rā-
 tāni santu mānushā || 1 || viśveshu hi tva sāvaneshu tuñjāte
 samānām ekam vṛṣhamanyavaḥ prīthak svāḥ sanishyavaḥ
 prīthak | tāṃ tvā nāvaṃ nā parshāṇiṃ ṣūshāsya dhurī dhi-
 mahi | indram nā yajñaiś citāyanta āyāva stōmebhir in-
 dram āyāvaḥ || 2 ||

वि त्वा ननये मिथुना अवस्ययो व्रजस्य स्मृता गव्यस्य निःसृजः सर्वन्त इन्द्र निःसृजः ।

यद्व्यन्ता द्वा जना स्वर्त्यन्ता समृहसि ।

आविष्करिक्वृषणं सचाभुवं वज्रमिन्द्र सचाभुवं

॥३॥

vi tva tatasre mithunā avasyāvo vrajā-
 sya sātā gavyasya niḥsṛjāḥ sākshanta indra niḥsṛjāḥ | yād
 gavyāntā dvā jānā svār yāntā samūhasi | āviṣh kārīkrad
 vṛṣhaṇaṃ sacābhūvaṃ vājraṃ indra sacābhūvaṃ || 3 ||

To sovereign Lord has verily bowed down the lofty cosmos, the source of all vital powers. To Him the wide earth has offered homage with precious treasures. With acceptable praises the worshipper has propitiated Him for the sake of prosperity. All the Divines, well pleased, have given precedence to the sovereign Lord; let all sacred work and worship of men be appropriated to the Lord; let all the offerings of men be presented to Him. 1

Hoping to partake of your gifts, your worshippers, one and all, seeking divine bliss, hasten to adore you in all their ceremonies. We meditate on you, the sustainer of our strength like a boat that bears passengers across an ocean; we mortals, indeed, propitiate him with hymns. 2

O Lord, the married couples, anxious to satisfy you and presenting oblations together, celebrate your worship for the sake of obtaining herds of cattle by offering you oblations. You know these couples are desirous of worldly prosperity and divine bliss. Then you display to your constant companion, the punitive justice, O resplendent Lord, the showerer of benefits. 3

विदुष्टे अन्व वीर्यस्य प्रग्नः पुरो यदिन्द्र जारदीर्यातिर सासहानो अवानिरः ।

शानुस्तमिन्द्र मर्त्यमयेज्यं शवसस्वते ।

महीमंशुष्णाः पृथिवीमिमा अपो मन्दसान इमा अपः

॥१॥

आदिते अस्व वीर्यस्य चकिरन्मदेशु वृषन्नशिजो यदाविथ सर्वायुनो यदाविथ ।

चकथं कारमेभ्यः पृतेनासु प्रवन्तवे ।

ते अन्वामेभ्यः नद्यं सनिष्णत श्रवस्यन्तः सनिष्णत

॥५॥

vidúsh te asyá viryasya pūrávaḥ puro yád indra śāradīr
avátiraḥ sāsaḥānó avátiraḥ | śāsas tām indra mārtyam āya-
jyūṃ śavasas pate | mahīm amuśnāḥ pṛthivīm imá apó
mandasaná imá apáḥ || 4 || ád ít te asyá viryasya cakiran
mādeshu vṛṣhaṇṇ ushjo yád ávitha sakhiyató yád ávitha |
cakārtha kārām ebhyaḥ pṛitanāsu prāvantave | té anyām
-anyām nadyām sanishṇata śravasyāntaḥ sanishṇata || 5 ||

उतो नो अस्या उपसो जुषेत ह्यर्कस्य बोधि हविषो हवीमभिः स्वर्पाता हवीमभिः ।

यदिन्द्र हन्तये मधो वृषा वज्रिजिकेतसि ।

आ मे अस्व वेधतो नवीयसो मन्म श्रुति नवीयसः

॥६॥

त्वं तमिन्द्र वावृधानो अस्युरमित्रयन्तं तुविजात मर्त्य वज्रेण शूर मर्त्यम् ।

जहि यो नो अघायति शृणुष्व सुश्रवस्तमः ।

रिष्टं न यामन्नप भूत दुर्मतिविश्वाप भूत दुर्मतिः

॥७॥

utó no asyá ushāso juśhéta hy ārkāsyā bodhi havīsho há-
vīmabhiḥ svarshātā havīmabhiḥ | yád indra hāntave mṛīdho
vṛṣha vajrīm ciketasi | á me asyá vedhāso nāvīyaso mán-
ma śrudhi nāvīyasaḥ || 6 || tvām tām indra vavṛidhānó
asinayúr amitrayāntaṃ tuvijāta mārtyaṃ vājreṇa śūra mār-
tyam | jahí yó no aghāyāti śṛṇuśhvā suśrávastamaḥ | ri-
shṭām ná yāman āpa bhūtu durmatir víśvāpa bhūtu dur-
matih || 7 ||

Our forefathers have known your prowess, by which, O Lord, you destroy the perennial strongholds of the evil forces; you destroy them, humiliating their defenders. You chastise, Lord of strength, the mortal who does not perform noble acts; you deprive them of the blessings of the earth and waters; you take away these gifts from them. 4

O sovereign Lord, showerer of blessings, whereby, in your love and affection, you defend your worshippers, and whereby you defend those who are solicitous of your favour and desirous of your friendship, thereby they proclaim your valour on all sides. From you they obtain many many enjoyments. They receive and distribute wealth among themselves. 5

May the Lord be present at this our morning rite; may He be apprised of the oblation offered with due observances for the sake of obtaining divine bliss. And since, O dispenser of the punitive justice and showerer of benefits, you keep awake to destroy the malevolent, therefore, listen to the praises of a person like me, intelligent, though a novice; hear it from me who is still a novice. 6

O sovereign Lord, endowed with extreme strength, being exalted by our praises and being well-disposed towards us, enlighten the man who is sinful and unfriendly to us; punish each and every sinful man with your punitive justice. As you are quick to hear, listen to our prayer. Let every ill-intent, like a broken piece, be counteracted. Let ill-intent be counteracted. 7

(३२) राजनिशदुर्गनन्दनस्य सुखम्

१. पृष्ठ १३ - सूत्र ३३३ म. १-११ क. १-१३-५, १३-५ अनादिपक्षी पक्ष उक्तपक्षम्
- ५ (६) पक्षः पृथक्पक्षः पक्षपक्षी उक्तः १ अनादिपक्षः ॥

२१ त्वया वृथं मेघवन्धूख्ये धन इन्द्रोऽन्ताः सामह्यम पृथन्यतो वन्धुयाम वन्धुधनः ।

नदिष्टे आसन्नहृन्वयि बोद्धा तु सुव्रते ।

अस्मिन्वर्गे वि चयेमा भरे कृतं वाञ्छयन्तो भरे कृतम् ॥१॥

स्वर्गं भर्तुं आपन्नं वक्षन्त्युत्तमः स्वस्मिन्नञ्जलिं कृण्वत्यु स्वस्मिन्नञ्जलिं ।

अहमिन्द्रो यथा विदे शीष्णाशीष्णोपुवाच्यः ।

अस्मिन्ना ने मध्यस्मन्तु गतयो भद्रा भद्रस्यै रातयः ॥२॥

132.

Tváyā vayam maghavan pūrvye dhāna indratvotāḥ sā-
 sahyāma pṛitanyatō vanuyāma vanushyataḥ | nēdishtho
 asmim āhany ādhi vocā nū sunvatē | asmīn yajñō vī ca-
 yemā bhāre kṛitām vājayānto bhāre kṛitām || 1 || svarjeshē
 bhāra aprāśya vākmany usharbūdhaḥ svāsminn āñjasi krā-
 ṇāśya svāsminn āñjasi | āhann indro yāthā vidē śirshṇā-śir-
 shṇopavācyah | asmatrā te sadhryāk santu rātāyo bhadrá
 bhadráśya rātāyah || 2 ||

नचु प्रयः प्रलथां ते शुशुकुत यस्मिन्पुत्रे वारमकृष्वत शयमृतस्य वारसि श्वयम् ।

यि तद्वैचैरथ द्विनान्तः पश्यन्ति रुदिमभिः ।

स धा विदे अन्विन्द्रो गुवेपणो बन्धुशिष्यो गुवेपणः ॥३॥

tāt tu prāyaḥ pratnāthā te śuṣu-
kvanām yāsmiṇ yajñe vāraṁ ākriṇvata kṣhāyam ṛitāsya vār
asi kṣhāyam | vi tād vocer ādha dvitāntāḥ paśyanti rasmi-
bhiḥ | sā ghā vide ānv īndro gavēśhaṇo bandhukṣhīdbhyo
gavēśhaṇaḥ || 3 ||

O bounteous Lord, possessed of opulence, through your bounty as before and protected by you, may we overcome those who are arrayed in hostile acts against us. May we anticipate our assailants. When the auspicious day of sacred worship is near, may you be pleased to speak encouragingly to the presenter of the libation; may we choose you as the best performer and our chief in this sacred work. And may we increase our strength and adopt you as our leader in this battle, our leader in the battle. 1

In this combat which secures divine bliss, the Lord destroys the obstructing adversaries of that virtuous man who wakes at dawn and who is truthful in his dealings and who celebrates his pious rites. Therefore, the Lord is worth to be adored by each man with humility and with head bowed. May your treasures, O Lord, come to us. May your benevolent gifts be auspicious to us. 2

O Lord, wherever an excellent altar has been constructed for the fire-ceremonial, there indeed the splendid gifts are dedicated to you as ever. Only you can guide us on the path of truth. May you declare it thus; men may thence behold you in the intermediate bright firmament by means of the rays of the sun. O Lord, you alone are the dispenser of truth and knowledge. You alone reveal the truth to such worshippers as live with you like your brother. 3

नू इत्था ते पूर्वथा च प्रवच्य चरद्भिर्गोभ्याऽवृणोरप व्रजामिन्द्र शिक्षन्नपं व्रजम् ।

ऐभ्यः समान्या दिशाम्मभ्य जेषि योत्सि च ।

सुन्वद्यो रन्ध्रया क चिदव्रतं हृणायन्तं चिदव्रतम् ॥४॥

सं यजन्तान्कर्तुमिः शूर ईक्ष्यद्भने हिने नरुपन्त अरुत्सवः प्र यक्षन्त अरुत्सवः ।

तस्मा आयुः प्रजावदिद्वधि अर्चन्त्योजसा ।

इन्द्र ओम्भ दिधिपन्त धीनयो देवा अरुत्ता न शीतयः ॥५॥

nū itthā te pūrvāthā ca pravācyam yād
āṅgirobhīyo 'vrīṇor āpa vrajām indra śikṣhann āpa vrajām |
abhyah samānyā diśāsmābhyam jeshi yōtsi ca | sunvādbhyo
randhayā kām cid avratām hrīṇāyāntam cid avratām || 4 ||
sām yāj jānān krātubhiḥ sūra ikṣhāyad dhāne hitē taru-
shanta śravasyāvaḥ prā yakshanta śravasyāvaḥ | tasmā
āyuh prajāvad id bhādhe arcanty ōjasā | indra okyām didhi-
shanta dhītāyo devān āchā nā dhītāyaḥ || 5 ||

युव तमिन्द्रापर्यन्ता पुरोयुद्धा यो नः पृतन्यादप तंतमिद्धंतं वज्रेण तंतमिद्धतम् ।

दूरं वृत्ताय च्छन्त्युद्धतं चदिनक्षतम् ।

अस्माकं शत्रुपरि शर विश्वतो दुर्मा दर्पाष्ट विश्वतः ॥६॥

yuvām tām
indrāparvatā puroyūdhā yō naḥ prītanyād āpa tām-tam id
dhatam vājrena tām-tam id dhatam | dūre cattāya chantsad
gāhanam yād inakshat , asmākam śātrūn pāri sūra viśvāto
darmā darśiṣṭa viśvātah || 6 ||

Your exploits, O Lord, are worthy to be glorified; now, verily, as always in the former times, when you break open the gate of knowledge for the sake of dedicated devotees, restoring to them their lost wisdom. Conquer for us, fight for us, as you always do for them; on behalf of those who present libations; may you subdue the faithless ones who offer no worship and rise against you. 4

When the brave Lord rightly judges men by their deeds, then in the struggle for sustenance they are enabled to acquire wealth and wisdom, to overcome their foes. They, desirous of fame, worship Him diligently. Then, accompanied by their children, they offer gifts and praises to Him, so that by their own strength they may overcome their foes. These pious and intelligent worshippers enjoy the divine bliss as if they dwell in the intimacy of the Lord Himself. 5

The Lord supreme and His strong powers, steady like mountains, are foremost in battles. They slay everyone who is arrayed against us; slay every such adversary with their strong will. The punitive justice pursues the adversary, however far, and brings about his destruction, even at the hiding-place to which he may have fled. O brave Lord, crush our enemies, and rend them asunder. 6

(१) ययिद्विद्वन्मन्त्रेण सूतम्

मन्त्रेण सूतम् ददाति मन्त्रेण सूतम् । इन्द्रा इन्द्रा (१) मन्त्रेण सूतम्

(२) इन्द्रा इन्द्रा मन्त्रेण सूतम् (३) मन्त्रेण सूतम्

(४) मन्त्रेण सूतम्

उभे पुनामि रोदसी कृतेन द्रुहो दहामि सं महीरतिन्द्राः ।
 अभिवलस्य यत्र हता अमित्रा विलस्यानं परि तृजहा अशेरन् ॥१॥
 अभिवलस्य चिदद्रिवः शीर्षा यातुमतीनाम् ।
 चिद्विष्य वदुर्गिणा पदा महावदुर्गिणा पदा ॥२॥
 अत्रामा मघवज्जहि गर्भो यातुमतीनाम्
 विलस्यानके अर्मके महाविलस्य अर्मके ॥३॥

133

Ubhé punāmi ródasi řitēna drúho dabāmi sām mahír
 anindrāḥ | abhivlāgya yātra batā amitrā vailasthānām pári
 trīlḥá áşeran || 1 || abhivlāgyā cid adrivaḥ řirshā yātumāti-
 nām | chindhí vaṭūriṇā padā mahāvāṭūriṇā padā || 2 || ávā-
 sām maghavañ jahi řārdho yātumátinām | vailasthānaké
 armaké mahāvailasthe armaké || 3 ||

यासां त्रिवः पञ्चाशतोऽभिवलङ्गैरुपावपः ।
 तत्सु ते मनायानि तत्सु ते मनाविनि ॥१॥
 पिशाङ्गभृष्टिमभृष्टं पिशाङ्गिमिन्द्र सं मृण । सर्वं रक्षो नि बर्हय ॥२॥

yāsām tisráḥ pañcā-
 śāto 'bhivlaṅgair apāvapaḥ | tát sú te manāyati takát sú
 te manāyati || 4 || piśāṅgabhrisṭim ambhriṇām piśācim in-
 dra sām mṛiṇa | sārvaṇi rāksho ní bārhaya || 5 ||

By sacred deeds I purify both heaven and earth. I burn down the wide realms of the land, the people of which do not repose faith in the resplendent Lord and who are wicked. Wherever the enemies have gathered they have been killed, utterly destroyed; they sleep in a deep pit. 1

O wielder of punitive justice, having trampled on the heads of the malignant hosts, crush them with your wide-spreading foot,—with your vast widespreading foot. 2

Annihilate, O bounteous Lord, the troop of these wicked and malignant men; hurl them into the vile pit,—the vast and vile pit. 3

O Lord, you have destroyed such hosts by your assaults three times fifty (i.e. countless). This is a deed that is much praised by your devotees,—much praised by your devotees. 4

Strike down, O Lord, the yellow and the tawny-coloured, the frightfully yelling wicked; annihilate all the wretched men. 5

अवर्मह इन्द्र दादृहि श्रुती नः शुशोच हि योः क्षा न भीषां अद्रिवो घृणात भीषां अद्रिवः ।
 शुष्मिन्तमो हि शुष्मिभिरुग्रैर्येभिरायमे ॥
 अपृरुषत्रो अप्रतीत शूर सत्यमिच्छिसुतेः शूर सत्यभिः ॥६॥
 वनोति हि सुन्वानस्य परीणमः सुन्वानो हि म्मा यजुत्ववु द्विपो देवानामव द्विपः ।
 सुन्वान इत्तिपासति सहस्रा वाज्यवृत्तः ॥
 सुन्वानयित्री ददात्याभुवं रुचि ददात्याभुवंस ॥७॥

avār mahā

indra dadṛibī śrudhī naḥ śuśoca bhī dyaūḥ kṣhā nā bhī-
 śhānā adriavo ghrīṇān nā bhīśhānā adrivalḥ | śushmīntamo hī
 śushmībhir vadhaīr ugrēbbhir īyase | āpūrushaghno apratīta
 śūra sātvalbis trisaptāḥ śūra sātvalbiḥ || 6 || vanōti hī sun-
 vān kṣhāyam pārīṇasaḥ sunvānō hī śhmā yājaty āva dvī-
 sho devānam āva dvīśhaḥ | sunvānā īt sishāsati sahasrā
 vājy āvṛitaḥ | sunvānāyēndro dadāty ābhūvaṃ rayīm da-
 dāty ābhūvaṃ || 7 ||

(१३४) चतुर्विंशत्युत्तरमन्त्रमम् नृत्तम्

(१-२) यजुर्वन्मन्त्रम् नृत्तम् द्वाविंशत्यम् मन्त्रम् अवि (वापृर्वन्मन्त्रम्) (३-४) यथमादि
 मन्त्रमन्त्रम् (५) यजुर्वन्मन्त्रम् (६) यजुर्वन्मन्त्रम् (७)

आ त्वा जुषो गगहाणा अभि प्रयो वायो वहन्ति ह पूर्वर्णितये सोमस्य पूर्वर्णितये ।
 ऊर्ध्वा ते अनु सृन्ता मनस्तिष्ठन्तु जानन्ती ।
 नियुत्वन्ता रथेना याहि दावने वायो मुखस्य दावने ॥१॥

134.

Ā tvā jūvo gāhāṇā abhī prāyo vāyo vāhantv ihā pūr-
 vāpītaye sōmasya pūrvāpītaye | ūrdhvā te ānu sūnṛitā mā-
 nas tiśṭhatu jānatī | niyūtvatā rāthenā yāhi dāvāne vāyo
 makhāsya dāvāne || 1 ||

Cut down, O Lord supreme, the cruel and the wickeds
 Here are our supplications. Verily (tormented by them)
 the heaven is in sorrow like the earth through terror. O
 wielder of punitive justice, the world is unhappy, as if
 caught in the flames of fire. Being most powerful, we
 request you to assail our adversaries with strong weapons
 and terrible blows, but kindly see that no injury is caused
 to your men. May you march forward, O invincible Lord,
 attended by the braves,—groups of three times seven
 braves. 6

Offering libations, the worshipper obtains a safe abode
 through his noble deeds and overpowers his manifold
 foes. He destroys the enemies of the divines, abounding
 with food, and, unsubdued by adversaries, he hopes to
 win infinite riches. To the devotee, who offers libations,
 the Lord grants bounteous wealth,—gives bounteous
 wealth. 7

134

May your swift and fast divine waves, bring you hither,
 the vital Lord, so that you may be the first to accept the
 sentiments of devotion. May our discriminating and
 sincere praises rise high to your standards. May you come
 with your aura of vitality for the devotional prayers
 presented to you; come, O vital Lord, to grant us the
 objects of our worship. 1

मन्दन्तु त्वामुन्दिनो वायविन्दयोऽस्मत्क्राणासः सुकृता अभिर्वायो गोभिः कृणा अभिर्वावः ।

यच्च कृणा दुरध्वे दक्षं सचन्त ऊतयः ।

सद्भीर्चीना नियुतो द्वावने धिय उप ब्रुवत ई धियः ॥२॥

वायुयुक्ते रोहिता वायुरेकृणा वायू रथे अजिरा धुरि वोळ्हवे वहिष्ठा धुरि वोळ्हवे ।

प्र बोधया पुरेन्धि जार आ ससृतीमिव ।

प्र चक्षच गेदसी वासयोपसः श्रवसे वासयोपसः ॥३॥

māndantu tvā mandino vāyav īn-
davo 'smāt krāṇāsah sūkritā abhidyavo gōbhiḥ krāṇā abhi-
dyavaḥ | yād dha krāṇāirādhyai dākṣhaṁ sācanta utāyaḥ |
sadhricīnā niyūto dāvane dhiya ūpa bruvata īm dhīyaḥ
॥ 2 ॥ vāyār yunkte rōhitā vāyūr aruṇā vāyū rāthe ajirā
dhurī vōlhave vāhiṣṭhā dhurī vōlhave | prā bodhayā pū-
raṁdhiṁ jārā ā sasatīm iva | prā cakshaya rōdasī vāsayo-
shāsah śrāvase vāsayoshāsah ॥ 3 ॥

तुभ्यमुपासः शुचयः परावति भद्रा वस्त्रा तन्वते दंसु रश्मिषु चित्रा नव्येषु रश्मिषु ।

तुभ्यं धेनुः संवर्द्धया विश्वा वर्द्धनि दोहते ।

अजनयो मरुतो वक्षणाभ्यो दिव आ वक्षणाभ्यः ॥४॥

tubhyam ushāsah śūca-
yaḥ parāvāti bhadrā vāstrā tanvate dāmsu raśmishu citrā
nāvyeshu raśmishu | tubhyam dhenūḥ sabardūghā viśvā
vāsūni dohate | ājanayo maruto vakṣaṇābhyo divā ā va-
kṣaṇābhyah ॥ 4 ॥

May our devotional loving sentiments of prayer, which are well-rendered, opportune and flowing out of our hearts in due season, be pleasing to you. May your divine waves bring you here, in this sacrificial hall, to accept our offerings. All pious and active worshippers praise you in this congregation with a view to obtaining your blessings. 2

The vital Lord yokes to his chariot of the aura of vitality his two unwearied cosmic red and purple breaths (incoming and outgoing), to bear the burden; for they are able to bear it. O vital Lord, arouse the intelligent sacrificer, as a gallant awakens his sleeping mistress; and light up heaven and earth; and light up the dawn, verily, the dawn to obtain prosperity. 3

For you, the brilliant dawns, rising from afar, spread their wide auspicious raiment in inviting rays,—the variegated and glorious rays; and for you, the eternal ambrosia-yielding cow grants all kinds of treasure. And you fetch water in the firmament from the rivers for the purpose of showering rain,—for the purpose of replenishing the rivers. 4

तुभ्य शुक्रासुः शुचयस्तुरण्ययो मदेषुग्रा इषणन्त भुर्वण्यपामिपन्त भुर्वणि ।
 त्वां त्सारी दसमानो भर्गमीदृष्टे तकवीये ।
 त्वं विश्वस्माद्भुवनत्पासि धर्मेणासुर्यात्पासि धर्मेणा ॥५॥
 त्वं नो वायवेपामपूर्व्यः सोमानां प्रथमः पीतिर्महसि सुतानां पीतिर्महसि ।
 उतो विहुत्मतीनां विशां ववर्जुषीणाम् ।
 विश्वा इत्ते धेनवो दुह आशिरं घृतं दुहत आशिरम् ॥६॥

túbhyam šukrásaḥ śúcayas turanyávo
 mādeshūgrā ishāṇanta bhurvāny apām ishanta bhurvāni |
 tvām tsārī dāsamāno bhāgam itte takvaviye | tvām víśva-
 smād bhúvanāt pāsi dhármaṇāsuryāt pāsi dhármaṇā || 5 ||
 tvām no vāyav eshām āpūrvyaḥ sómānām prathamāḥ pītīm
 arhasi sūtānām pītīm arhasi | utó vihuṭmatīnāḥ víśvām va-
 varjūshīṇām | víśvā it te dhenāvo duhra āśīraṁ ghrītām
 duhrata āśīraṁ || 6 ||

(१३५) ऋषिगद्गतराजतमं सुक्रम्

(१-५) नवर्चसास्य सुक्रस्य दीरोदामिः पठच्छेष्ट कर्षिः । (१-३, ५) प्रथमादिपञ्चम्य नवम्युच्यते वायुः,

(५-८) षण्मुष्यादिषड्भ्यानामेन्द्रवायु देवताः । (१-६, ९) प्रथमादिषड्भ्यां नवम्याभावादिः,

(७-८) सप्तम्यष्टम्योश्चादिषष्टम्योः ॥

॥५॥ स्तीर्णं बर्हिरुषं नो याहि धीतये सहस्रेण नियुतां नियुत्वने श्रुतिर्नाभिर्नियुत्वते ।
 तुभ्यं हि पूर्वपीतये देवा देवायं येमिरे ।
 प्र ते सुतासो मधुमन्तो अस्विरन्मदायु कर्त्वे अस्विरन् ॥६॥

135.

Sūrṇām barhír ūpa no yāhi vītaye sahasreṇa niyūtā
 niyutvate satinibhir niyutvate | túbhyam hí pūrvāpītay
 devā devāya yemiré | prā te sūtāso mādhumanto asthīran
 mādāya krátve asthīran || 1 ||

O vital Lord, the charming, loving and quick-flowing sentiments of devotion are addressed to you for your invocation, and they crave for your gracious blessings. Also, O vital Lord, even the timid and anxious worshipper praises you, for you are auspicious and capable of driving away misfortunes and miseries, and thus of defending us against calamities. And, as the reward of our righteousness, may you protect us from the fear of evil,—verily as the reward of our righteousness. 5

O vital Lord, preceded by none, you are entitled to be the first in accepting our libations; you are entitled to be invoked by our devotional prayers. May you accept oblations from the sinless and virtuous, and may you, like cattle, yield milk with cream for us,—milk and butter for us. 6

135

May you please be manifested in our hearts, O vital Lord; come with your thousands of waves of spirituality in response to our calls,—come with your hundreds of waves of spirituality. The learned people look to you as their reverential divine. You alone are entitled to worship and prayers. Sweet and loving expressions are being offered to you for your invocation,—are offered here to receive from you your grace. 1

तुभ्याय सोमः परिपूतो अद्रिभिः स्पार्हा वसानः परि कोशमर्पति शुक्रा वसानो अर्पति ।

तवायं भाग आयुषु सोमो देवेषु ह्यते ।

वह वायो नियुतो याह्यस्मयुर्जपाणो याह्यस्मयुः ॥२॥

आ नो नियुद्धिः श्रुतिर्नीभिरध्वरं सहस्रिणीभिरुप याहि वीतये वायो हव्यानि वीतये ।

तवायं भाग ऋत्विगुः सरदिमः सूर्ये सचा ।

अध्वर्युभिर्भरमाणा अयंसत वायो शुक्रा अयंसत ॥३॥

túbhyāyām sómah páripūto
ádribhi spārhā vāsanaḥ pári kōśam arshati śukrá vāsāno
arshati | távāyām bhāgā āyúshu sómo devéshu hūyate | váha
vāyo niyúto yāhy asmayúr jushānó yāhy asmayúḥ || 2 || á
no niyúdbhiḥ śatínibhir adhvarām sahasrīṇibhir úpa yāhi
vītāye vāyo havyāni vītāye | távāyām bhāgā rítvīyaḥ sá-
raṁsiḥ sūrye sácā | adhvaryúbhir bhāramāṇā ayaṁsata vāyo
śukrá ayaṁsata || 3 ||

आ वां रथो नियुत्वान्वद्धवसेऽभि प्रयांसि सुधितानि वीतये वायो हव्यानि वीतये ।

पिबन्तं मध्वो अन्धसः पूर्वपियं हि वां हितम् ।

वायवा चन्द्रेण राधसा गतमिन्द्रश्च राधसा गतम् ॥४॥

á vām ráttho niyútvān vakshad ávase
'bhí práyānsi súdhitāni vītāye vāyo havyāni vītāye | píba-
tam mádhvo ándhasaḥ pūrvapíyam hí vām hitām | vāyav
á candreṇa rádhasā gatam índraś ca rádhasā gatam || 4 ||

O vital Lord, we are offering you the sweet devotional prayers just as the sweetened herbal extract is prepared by pressing the plant between stones, filtered through cloth and received in a receptacle. Like that pure and brilliant elixir, our praises are being offered to you as your portion. You are the first to be invoked and none else amongst the learned. O vital Lord, may the waves of spirituality come to us from you; depart gratified,—depart well-disposed towards us. 2

Come with hundreds and thousands of your waves of spirituality to our place of worship to partake of the sacrificial invocations; Come, O vital Lord, to accept the oblations You alone are entitled to this portion and it is suitable for the seasons. The devotional prayers are brilliant like the elixir that becomes radiant when exposed to the sun. These prayers have been tuned and sung by the priests and are full of vitality. 3

Let the aurora of glory and vitality be drawn by the beams and waves of spirituality. They manifest to us the resplendent Lord who is also the Lord of vitality at the place of worship, for our preservation, and to partake of the consecrated viands and to partake of the oblations, and accept our sweet and melodious prayers. O vital Lord, come to us with joy-bestowing wealth; and, O resplendent Lord, come with your blessings of prosperity. 4

आ वां धियो ववृत्युरध्वराँ उपेममिन्दुं मर्मजन्त वाजिनमाशुमत्यं न वाजिनम् ।

तेषां पिवतमस्मयु आ नो गन्तमिहोत्या ।

इन्द्रवायू सुतानामद्रिभिर्वयं मदाय वाजदा युवम्

॥५॥

ā vām dhiyo vavṛityur adhvarāṁ upemām indum marmṛi-
janta vājinam āśum ātyam nā vājinam | tēśhām pibatam
asmayū ā no gantam ihotyā | indravāyū sutānām ādriḥhir
yuvām mādāya vājadā yuvām || 5 ||

॥५॥ इमे वां सोमा अप्स्वा सुता इहाध्वर्युभिर्भरमाणा अयंसत वायो शुक्रा अयंसत ।

एते वामभ्यस्सत तिरः पवित्रमाश्रवः ।

युवायवोऽति रोमाभ्यव्या सोमासो अत्यव्या

॥६॥

अति वायो ससतो याहि शश्वतो यत्र यावा वदति तत्र गच्छतं गृहमिन्द्रश्च गच्छतम् ।

विसृता ददृशे रीयते घृतमा पूर्णया नियुता वायो अध्वरमिन्द्रश्च यायो अध्वरम् ॥७॥

अत्राह तदहेत्ये मध्व आहति यमश्चत्सुपतिष्ठन्त जायवोऽस्मे ते संन्तु जायवः ।

साकं गावः सुवते पच्यते यवो न ते वाय उप दस्यन्ति धेनवो नाप दस्यन्ति धेनवः ॥८॥

imé vāṇi sómā apsv ā sutā ihādḥviryúbhir bhāramāṇā
ayaṁsata vāyo ṣukrá ayaṁsata | eté vām abhy āśṛikshata
tirāḥ pavītram āśavaḥ | yuvāyāvó 'ti rómāṇy avyāyā só-
māso āty avyāyā || 6 || āti vāyo sasató yāhi śāsvato yātra
grāvā vādati tātra gachataṁ grīhām indraṣ ca gachatam |
vī sūnṛtā dādṛiṣe rīyate ghṛitām ā pūrṇāyā niyūtā yātho
adhvarām indraṣ ca yātho adhvarām || 7 || atrāha tād va-
lethe mādḥva āhutim yām aṣvatthām upatīśṭhanta jāyāvo
'amé té santu jāyāvaḥ | sākām gāvaḥ súvate pácyate yāvo
nā te vāya ūpa dasyanti dhenāvo nāpa dasyanti dhenāvaḥ
|| 8 ||

The pious acts of prayers offered to you have given increased efficacy to our selfless acts. For you the singer has tuned these songs just as the herbal extract is pressed out through a strainer or just as the grooms rub down the quick-running horses. May you accept our invocation and come hither, well-disposed towards us, for our protection. May you accept our devotional prayer which is so well offered as if the juices from plants are pressed out by stones. O God, you as resplendent self and vital Lord are the giver of food to us. 5

O resplendent and vital Lord, these sweet expressions of devotional prayers sung by the priests are all addressed to you possessing the qualities of radiance and vitality; pure prayers are meant for both of you, O resplendent vital Lord, these prayers have come out of our hearts just as herbal juices filtered out through an oblique strainer. They are meant to invoke both of your aspects : the resplendent and the vital. Prayers come out of our hearts just as plant juices come through woolly fleece,—the inexhaustible expressions of devotions. 6

O vital Lord, may you pass in the close proximity of the many sleeping worshippers and go to the house where the devotees are tuning their prayers. O resplendent Lord, go to that dwelling, go where the word of eternal truth is being heard; and where butter flows; go, O Lord, with radiance and the waves of spirituality,—O Lord, go to the place of worship. 7

Then, bring the libations of the sweet juice to the place of worship where the triumphant priests stand round the rock-born plant. May they ever be victorious for us. For you together the cows yield their milk; the offering of barley is cooked. And may your cows never grow weak; never may the cattle be carried off by thieves. 8

इमे ये ते सु वायो बह्वोजसोऽन्तर्नदी तं पतयन्त्युक्षणा महि बाधन्त उक्षणाः ।

धन्वाश्च ये अनाश्वो जीराश्चिदगिरौकसः ।

सूर्यस्येव रश्मयो दुर्नियन्तवो हस्तयोर्दुर्नियन्तवः

॥९॥

imé yé te sú vāyo bāhvōjaso 'ntār nadī te patáyanty
ukshāṇo máhi vrādhanta ukshāṇaḥ | dhānvañ cid yé anā-
śāvo jīrāś cid āgiraukasah | sūryasyeva raśmāyo durniyān-
tavo hāstayor durniyāntavaḥ || 9 ||

(१११) षड्विंशदुत्तरातमं सूक्तम्

(१-२) सप्तमस्यास्य सप्तस्य दैवोदसिः षड्व्येष क्रयिः । (१-४) प्रथमादिपञ्चम्यां मित्रावरुणौ, (२-३) षष्ठीसप्तम्योश्च
दिङ्मोक्षा देवताः । (१-६) प्रथमादिपञ्चम्यामृषिः, (७) सप्तम्याश्च विष्णुश्चन्द्रौ ॥

॥११॥ प्र सु ज्येष्ठे निचिराभ्यां बृहन्नमो हृद्यं मृतिं भरता मृळयज्यां स्वादिष्टं मृळयज्याम् ।

ता सभ्राजा घृतासुती यज्ञेयज्ञ उपस्तुता ।

अर्थेनोः क्षत्रं न कुर्ताश्चनाधृषे देवत्वं नू चिदुधृषे

॥१॥

अर्दशि गातुरुवे करीयसी पन्थां ऋतस्य समयस्त रश्मिभिश्चक्षुर्भगस्य रश्मिभिः ।

शुभं मित्रस्य सादनमर्युष्मो वरुणस्य च ।

अथा दधाते बृहदुक्थ्यं वयं उपस्तुत्यं बृहद्वयः

॥२॥

136.

Prá sú jyēsthāṃ nicirābhyām bṛihān nāmo havyām
matīm bharatā mṛīlayādbhyām svādishtānam mṛīlayādbhyām |
tā samrājā ghṛitāsutī yajñé-yajña upastutā | áthainoḥ ksha-
trām ná kútaś canādhṛishe devatvām nū cid ādhṛishe || 1 ||
ádarsī gātūr urāve vārīyasi pānthā rītāsya sām ayaṇsta ra-
śmībhiḥ cākshur bhūgasya raśmībhiḥ | dyukshām mitrásya
sādānam ayaṃnó vāruṇasya ca | áthā dadbāte bṛihād uk-
thyām vāya upastūtyam bṛihād vāyaḥ || 2 ||

These your horses, who are strong of limb, youthful and full of vigour, bear you through the space between heaven and earth. They are growing in bulk and strong like oxen; they are not lost in the firmament, but hold on their speed, unretarded by reviling; difficult are they to be arrested as the beams of the sun,—difficult are they to be arrested by force. 9

136

May we offer most excellent and ample admiration and reverential regards to the two suns of summer and winter, while they occupy the two stations; the suns who have existed eternally and who confer happiness to the people of this earth. The suns in these two positions deserve most coveted approbations. These are both imperial suns. We sing the praises in devotional hymns and we glorify the summer sun and the winter sun at both these places on every sacred occasion. Hence the might of these is not in any way opposed, nor their divinity is resisted. 1

The most excellent dawn is proceeding to participate in the sacred cosmic ritual. The path of the revolving sun has been lighted up as if by the rays of the dawn. The eyes of people on the earth have been opened by the rays of the sun. The brilliant mansion of the sun, known as supra-life (during summer), the time-ordainer (during autumn) and the superb (during winter), has been lighted up by dawn's rays. And, therefore, may the sun accept the praiseworthy and copious adoration,—the praiseworthy and copious adoration. 2

ज्योतिष्मतीमर्दिति धारयत्क्षितिं स्वर्वतीमा संचेते दिवेदिवि जागृवांसां दिवेदिवे ।

ज्योतिष्मत्क्षत्रमांशाते आदित्या दानुनरुपती ।

मित्रस्तयोर्वरुणो यातयज्ञनोऽर्यमा यातयज्ञनः ॥३॥

अयं मित्राय वरुणाय शंतमः सोमो भूत्ववपानेष्वाभंगो देवो देवेष्वाभंगः ।

तं देवासां जुषेरत् विश्वे अय सजोपसः ।

तथा राजाना करयो यदीमह क्तावान् यदीमहे ॥४॥

jyótishmatīm
āditīm dhārayātkshitiṁ svārvatīm ā sacete divé-dive jāgrī-
vāṁsā divé-dive | jyótishmat kshatrām āṣāte ādityā dānunas
jāti | mitrās tāyor vāruṇo yātayājñano 'ryamā yātayājña-
naḥ || 3 || ayam mitrāya vāruṇāya śāntamah sómo bhūtv
avapāneshiv ābhago devó devéshv ābhagah | tām devāso ju-
sherata vīṣve adyā sajóshasah | tāthā rājānā karatho yād
īmaha rītāvānā yād ímahe || 4 ||

यो मित्राय वरुणायविधुञ्जनोऽनुवाणं तं परि पातो अंहसो दाश्वांसं मर्तमंहसः ।

तमर्यमाभि रक्षत्यृजुयन्तमनु व्रतम् ।

उक्थैर्य एनोः परिभूषति व्रतं स्तोमैराभूषति व्रतम् ॥५॥

नमो दिवे वृहते रोदसीभ्यां मित्राय वोचं वरुणाय मीळहुपे सुमृळीकार्य मीळहुपे ।

इन्द्रमग्निमुप स्तुहि द्युक्षनर्यमणं भगम् ।

ज्योग्जीवन्तः प्रजया सचेमहि सोमस्योती सचेमहि ॥६॥

yó mitrāya vāruṇāyāvidhaj
jāno 'narvāṇam tām pári pāto āṇhaso dāṣvāṇsam mártam
āṇhasah | tām aryamābhī rakshaty rījūyāntam ānu vratām |
ukthaír yá enoh paribhúshati vratām stómair ābhúshati
vratām || 5 || námo divé bṛihaté ródasibhyām mitrāya vocam
vāruṇāya mīlhushe sumṛīlikāya mīlhushe | indram agním
úpa stuhi dyukshām aryamāṇam bhāgam | jyóg jīvantaḥ
prajāyā sacemahi sómasyotí sacemahi || 6 ||

The indivisible sun is full of luminosity and celestialty; it is the upholder of the people. You, O sun, come day by day,—you are worshipped day by day by those who wake up early in the morning. O summer sun and winter sun, both of you are the animators of the people on the right path. O time ordainer (the sun of the autumn season) you are the inspirer of men. 3

May these seasonal offerings be gratifying to the summer sun and the winter sun and may they be enjoyed by them as they accept it with due respect. This divine offering is fit to be enjoyed by the cosmic divine. May all the cosmic divines, enlightened, be united to enjoy it. Therefore, O royal divines, may our aspirations come to fulfilment. You, who are the sustainer of cosmic law,—may our aspirations be fulfilled. 4

Any-one, who offers adoration to the summer sun and the winter sun may be rendered free of evil thoughts. May the sun of autumns protect him from danger,—they save the worshipper from danger. The law-giver, pleased with his worship, protects him who also is dedicated to the winter and summer suns righteously. May you lead to prosperity him who toils in the rainy season also,—who toils and thus worships in the seasons of spring and autumn. 5

Let me proclaim veneration to the mighty sun, to heaven and earth, to the sun of summer and to the benevolent sun of winter, to the conferrer of happiness, the showerer of benefits. Let me glorify the resplendent sun to the super-fire, to the brilliant time-ordainer and the effulgent, so that, enjoying long life, we may be blessed with progeny. May we be happy through the protecting virtues of medicinal herbs. 6

ऊ॒ती दे॒वानां॑ व॒यमिन्द्र॑वन्तो म॒ंसीम॒हि स्वय॑शसो म॒रुद्भिः॑ ।
अ॒ग्निमि॒त्रो वरु॑णः श॒र्मे यंसु॑न्तद॒श्याम॑ म॒घवा॑नो व॒यं च॑ ॥७॥

ūtī devānām va-
yām indravanto maṁsīmāhi svayaśaso marūdbhiḥ | agnir
mitrō varuṇaḥ śarma yaṁsan tād aśyāma maghāvāno va-
yām ca ॥ 7 ॥

(११७) सप्तमिन्द्रादुत्तरायतमं सूक्तम्

(१-३) वृक्षस्यास्य सूक्तस्य देवोदासिः परचक्षेप कपिः । मित्रावरुणौ देवते । अतिशक्ती एतदः ॥

सुषु॒मा या॒तम॒द्रिभि॒र्गोश्री॑ता मत्स॒रा इमे॑ सोमा॒सो मत्स॒रा इमे॑ ।

आ राजा॑ना दि॒विस्पृ॑शास्म॒त्रा गन्तु॑मु॒प नः॑ ।

इमे॑ वा॒ मित्रा॑वरु॒णा गवा॑शिरः सोमाः शु॒क्रा गवा॑शिरः ॥१॥

इम॑ आ या॒तमिन्द्र॑वः सोमा॒सो द॒ध्याशिरः॑ सु॒तासो॑ द॒ध्याशिरः॑ ।

उ॒त वा॑मु॒पसौ॑ बु॒धि सा॒कं सूर्य॑स्य र॒श्मिभिः॑ ।

सु॒तो मि॒त्राय॑ वरु॒णाय॑ पी॒तये॑ चा॒रुर्कृ॑ताय॑ पी॒तये॑ ॥२॥

तां वा॑ धेनु॒ न वा॑सरीमंशुं दु॒हन्त्य॑द्रि॒भिः सोमं॑ दु॒हन्त्य॑द्रि॒भिः ।

अ॒स्मत्रा॑ गन्तु॑मु॒प नो॒ऽर्वाश्वा॑ सोम॑पी॒तये॑ ।

अ॒यं वा॑ मि॒त्रावरु॑णा नृ॒भिः सु॒तः सोम॑ आ पी॒तये॑ सु॒तः ॥३॥

137.

Sushumā yātam ādribhir gōṣṛitā matsarā ime sōmāso
matsarā ime | ā rājānā divisprīṣāsmatrā gantam ūpa naḥ |
ime vām mitrāvaruṇā gāvāṣiraḥ sōmāḥ śukrā gāvāṣiraḥ
॥ 1 ॥ imā ā yātam indavaḥ sōmāso dādhyāṣiraḥ sutāso dā-
dhyāṣiraḥ | utā vām ushāso budhī sākam sūryasya raṣmī-
bhiḥ | suto mitrāya varuṇāya pītaye cārur pītāya pītaye
॥ 2 ॥ tām vām dhenūm nā vāsarīm anṣūm duhanty ādribhiḥ
sōmam duhanty ādribhiḥ | asmatrā gantam ūpa no 'rvāñcā
sōmapītaye | ayām vām mitrāvaruṇā nṛbhiḥ sutāḥ sōma ā
pītaye sutāḥ ॥ 3 ॥

Worshipping the resplendent sun, and favoured by the vital principles, may we rely upon our strength and receive the protection of the divine cosmic powers, and may we be affluent through their bounty. May we enjoy the felicity which the super-fire, super-life and the super-sun are bestowing upon us. 7

137

Come, O *supra-life* (summer sun) and Super Sun (winter sun) to our place of toil where we express the healing essence of herbs with stones. These essences mixed with milk are exhilarating. These elixirs are exhilarating. Come to us, O royal cosmic powers, dwellers in heaven and our guardians. These juices are mixed with milk for you, O source of light and bliss, they are brilliant and mixed with milk. 1

Come to partake of these dripping healing juices which are mixed with curds,—they are extracted and mixed with curds. They have been prepared just after the dawn at the appearance of the sun-rays. They are dedicated to the winter sun, as well as the summer sun for their acceptance,—the extracted juices are for the realization of the eternal and never-failing truth. 2

They milk for both of you the elixir by crushing the succulent creeper with stones like a productive milch-cow,—they milk the elixir by crushing with stones. Come to us as our protectors. Be present with us to drink the healing elixir. This has been effused, O the summer sun and winter sun, effused for your drinking. 3

(१३८) अष्टाभिर्वाहुतापतवमं धृतम्

(१-४) पशुर्नक्षत्राभ्यं स्तुतस्य देशोदासिः पश्यन्ते क्रापाः । पूता देशता । अत्यष्टित्वम् ॥

१३८ प्रप्रं पुष्पास्तुविजातस्य शस्यते महित्वमस्य तवसो न तन्दते स्तोत्रमस्य न तन्दते ।

अर्चामि सुम्नयन्नहमन्त्यृति मयोभुवम् ।

विश्वस्य यो मन आयुयुवे मुखो देव आयुयुवे मुखः ॥१॥

प्र हित्वा पूषन्नजिरं न यामन्ति स्तोत्रेभिः कृष्व ऋणवो यथा मृध उष्ट्रो न पीपरो मृधः ।

हुवे यत्वा मयोभुवं देवं सख्याय मर्त्यैः ।

अस्माकमाहुषान्युच्चिर्नस्कृधि वाजेषु द्युमिर्नस्कृधि ॥२॥

138.

Prá-pra pūshnās tuvijātāsyā śasyate mahitvāni asya ta-
 vāso ná tandate stotrām asya ná tandate | ārcāmi sunna-
 yāna ahām āntyūtim mayobhūvam | viśvasya yó māna āyu-
 yuvé makhó devá āyuyuvé makháh || 1 || prá hí tvā pū-
 shann ajirām ná yāmani stómebhiḥ kṛiṇvā riṇávo yáthā
 mṛidba úshtro ná pīparo mṛidbah | huvé yát tvā mayobhū-
 vam devām sakhyāya mártayah | aśmākam āṅgūshān dyum-
 nīnas kṛidhi vājeshu dyumnīnas kridhi || 2 ||

यस्य ते पूषन्स्तुल्ये विपन्यवः कृत्वा चित्तान्तोऽवसा बुभुजिर इति कृत्वा बुभुजिरे ।

तामनु त्वा नवीयसीं निपुतं राय ईमहे ।

अहेलमान उरुशंसु सरीं भव वाजेवाजे सरी भव

॥३॥

yāsya te pū-
 shan sakhyé vipanyávaḥ krátvā cit sántó 'vasā bubhujirā
 iti krátvā bubhujiré | tām ānu tvā nāvīyasīm niyútam
 rāyā imāhe | āhelamāna uruśaṁsa sārī bhava vāje-vāje sārī
 bhava || 3 ||

Our Lord is the divine nourisher ; He is universally worshipped and His great strength is widely lauded. His greatness is never questioned ; His glory knows no bounds. Desirous of happiness, I adore Him, whose protection is always ready at hand and who is the giver of happiness. When devoutly worshipped, He helps in the performances of sacred works, helps to perform the sacred ceremonies. ¹

I invoke you, O Lord, the divine nourisher, may your help come to us quick like a courser in a war, or like a camel across the desert. Therefore do I, a mortal, invoke you, the divine bestower of happiness, for your friendship. May you render our invocations productive,—may you render them inspiring at the time of battle. ²

O divine nourisher, those wise devotees who through your friendship enjoy countless riches, enjoy them due to your protection and their own hard labour,—mainly through their hard labour. Free from anger, and entitled to ample praises, may you be ever accessible to us, and may you be our leader in every encounter. ³

अन्या ऊ पु ण उप स्तुतये भवो भेजमानो रगिरी अजाश्च श्रवस्तुतामनाश्च ।

ओ पु त्वा ववृतामाह स्तोमेभिर्दन्म साधुभिः ।

नहि त्वां वृषभान्नमन्ये आघृणे न ते सख्यमपनुवे ॥४॥

asyā u shū ṇa upa satāye bhuvó 'belamano ra
rivāñ ajaśva śrava-syatām ajaśva | ó shū tva vavṛitamahi
stómebbhir dasma sadhúbhiḥ | nahí tvā puṣhanna atumānya
āghṛiṇe ná te sakhyām apabnuvé || 4 ||

[139] "कोवच" आदिदत्तापवर्गस्य सूत्रम्

(१-११) एकदशवन्त्यास्य सूत्रस्य द्वादासि दन्त्येष कभिः । (१.११) प्रथमस्य एकदशयाश्च विश्व दत्ता ।

(२) द्वितीयाया मित्रावरुणा (३-५) तृतीयादिद्वयस्याश्वनी, (६) पञ्चमा इन्द्र, (७) सप्तम्या अग्निः,

(८) अष्टम्या भरतः, (९) नवम्या इन्द्राग्नी, (१०) दशम्याश्च बृहस्पतिर्दिपताः । (१-५, ९-१०)

प्रथमादिषतुमेकां पञ्चमादिषष्टमाश्चात्पादिः, (५) पञ्चम्या बृहती,

(११) एकदशयाश्च विष्टुष उन्दासि ॥

॥१॥ अस्तु श्रोषंत् पुरो अग्निं धिया दध आ नु तच्छर्यो दिव्यं वृणीमह इन्द्रवायू वृणीमहे ।

यद् क्राणा विवस्वात् नामां संदायि नव्यसी ।

अध प्र सू न उर्य यन्तु धीतयो देवाँ अच्छा न धीतयः ॥१॥

यद् लन्मित्रावरुणावृतादध्यादुदाथे अन्तं स्वेन मनुयुना दक्षस्य स्वेन मनुयुना ।

युवोरित्थाधि सद्यस्त्वपश्याम हिरण्यम् ।

धोभिश्चन मनसा स्वेभिरक्षभिः सोमस्य स्वेभिरक्षभिः ॥२॥

139.

Ástu śraúshaṭ puró agníṃ dhiyá dadha á nú tác chár-
dho divyám vṛiṇimaba indravāyū vṛiṇimabe | yád dha
krāṇá vivásvati nábbhā samdáyi návyasí | ádha prá sú na
úpa yantu dhítāyo devān áchá ná dhítāyah || 1 || yád dha
tyān mītrāvaruṇāv ṛitád ádhy ádadáthe anṛitam svéna
manyúnā dákshasya svéna manyúnā | yuvór itthádhi sádmav
ápaśyāma hiraṇyāyam | dhībhiś caná mánasā svébbhir akshá-
bbhiḥ sómasya svébbhir akshábbhiḥ || 2 ||

most generous and liberal to us in giving gifts, may you be close to us, O fast-moving divine nourisher, for the acceptance of our offerings. May you be near to those who seek it food, O fast mover. With pious hymns, we turn to you O destroyer of enemies. O acceptor of offerings, we never cease to think of you, and never disregard your friendship. 4

139

May our prayers be heard. We meditate on the supreme adorable God and solicit the divine strength. We adore the resplendent and all-pervading God. Inasmuch as the brilliant noble works have been performed by us, so may our prayers be heard by the divine powers, may our prayers reach the divine powers. 1

Inasmuch as, O supreme source of light and source of bliss, through your divine wisdom you discern everything that is false and everything that is true, and cause the valorous to govern with the aid of your own power, so may we realize in all the places of our worship your golden halo through our thinking, and through our vision and experience,—through our blissful vision. 2

युवां स्तोमेभिर्देवयन्तो अभिनाश्रावयन्त इव श्लोकमायवो युवां हुवाम्यादु यवः ।

युवोर्विश्वा अधि श्रियः पृक्षश्च विश्वेदसा ।

प्रुषायन्ते वां प्रवयो हिरण्यये रथे दसा हिरण्यये ॥३॥

अर्चेति दसा व्युनार्कमृष्यथो युञ्जते वां रथयुजो दिविष्टिष्यध्वसानो दिविष्टियु ।

अधि वां स्वामे वन्धुरे रथे दसा हिरण्यये ।

पथेय यन्तावमुशासता रजोऽञ्जसा शासता रजः ॥४॥

शचीभिर्नः शचीवसु दिवा नक्तं दशस्यतम ।

मा वां रातिरुप दसत्कदा चनास्मष्टातिः कदा चन ॥५॥

yuvām stómebbhir de-

vayinto aṣvināṣrāváyanta iva ślokaṁ āyávo yuvām havyā-
bhy āyávaḥ | yuvór viṣvā ādhi śríyaḥ pṛkshaḥ ca viṣva-
vedasā | prushāyānte vām paváyo hiranyáye ráthe dasrā
hiranyáye || 3 || áceti dasrā vy ū nákam ṛiṇvatho yuñjáte
vām rathayújo dívishtishv adhvasmāno dívishtishu | ádhi
vām sthāma vandhúre ráthe dasrā hiranyáye | pathéva yán-
tāy anuṣásatā rájó 'ūjasū śásatā rájaḥ || 4 || śácibhu naḥ
śacīvasū dívā náktam daśasyatam | mā vām rātír ūpa da-
sat kádā canásmād rātīḥ kádā caná || 5 ||

“वृषन्निन्द्र वृषपाणास इन्द्रे इमे सुता अद्रिपुतास उद्भिदस्तुभ्यं सुतास उद्भिदः ।

ते त्वा मन्दन्तु द्वायेन मुहे चित्राय राधसे ।

ग्रीर्भिर्गिर्बाहुः स्तवमान आ गहि सुमृष्टीको न आ गहि ॥६॥

vṛṣhaṇṇ indra vṛṣhapāṇāsa indava imé sūtā ādrisha-
tāsa udbhīdas túbhyam sūtāsa udbhīdaḥ | té tvā mandantu
dāvāne mahé citráya rádhase | gīrbhīr gīrvāha stāvauṇāna
ā gahi sumṛīḥikó na ā gahi || 6 ||

O twin divines, the supervisors of law and education, these enlightened worshippers glorify you with their hymns and invoke you and pay compliments to your attributes. All your opulence, and every kind of wealth and abundant food, O omniscient, are vested in the aura of your vitality. The fellyes of the wheels of your aura of vitality are dropping honey. The fellyes of that golden aura carry you onward, O mighty twin divines. 3

O twin-leaders, your objective is clear; you have thrown open the routes of spaces. The pilots of your space ship have harnessed engines for your onward journey,—the engines that take you safe on the onward journey without accidents. Both of you have been conveniently seated in your richly decorated three-shafted craft, going along a direct path through space. 4

With your valorous deeds, O twin-divines, grant us, by day and night, all good things, having been pleased with our noble deeds; may your munificent grants never diminish,—never may our donations become less. 5

O resplendent Lord, showerer of blessings, these effused juices, pressed out from herbs gathered from the hills are for your acceptance. These herbal extracts have been specially prepared for you. May they satisfy you as an offering presented in the hope of receiving rich and abundant wealth. Acceptor of laudations, may you come to us, glorified by our hymns; come to us well pleased. 6

ते पु न जने अणुति न्दोमिना द्येभ्यो नाना राजयन्ता गाभ्या न । १३ ।

यद् तामादुरस्यो भन्तु ॥१३॥ तदन्त ।

वि तां देहे नयना कर्तरी स्यात् । एष तां वेद मे स्या ॥१४॥

गोपु यो अन्मर्दाभ नास्ति पितृया सना भूय पुतानि भोत जारिपुरस्स पुरोन जारिपुः ।

यद्वाश्रिं योयुगे नवद्वे घोषादन्तर्म ।

अस्मान् तन्मन्त्रो यच्च दुष्टं विभूता यच्च दुष्टरम् ॥१५॥

ó shú vo agne grīnubhi
tvām ilīto devābhyo bravasi yajāivebhyo rājābhi o yajūf-
yebhyah | yād dha tyām ān trobhyo dhenūm dāva adat-
tana | vi tān duhre aryamā kartārī sācān eshā tān veda
me saca ॥ 7 ॥ mó shú vo amād abhi tān paub yā sēna
bhuvan dyumanāni mōtā jarishar asmāt purōtā jarishuh |
yād vaṣ citrām yugē-yuge nāvyam ghōshād āmartyam |
asmāsu tān maruto yāc ca duṣhṭāram didhritā yāc ca du-
shṭāram ॥ 8 ॥

दुश्चरं मे अनुपं पूर्वा अक्षिराः प्रियमेषः कप्यो अग्रिमर्तुविदुस्ते मे पूर्वं ननु । ८ ।

तेषां देवेष्वार्यानास्माकं तेषु नाभयः ।

तेषां पुदेन माया नमि गिरिन्द्राग्नौ आ नमि गिरा ॥९॥

गौतां यक्षर्त्तनो वन्तु वायं वृक्षपतिर्वज्रति वेन उक्षभिः पुरुवारो नस्तथाभः ।

जुगृष्मा दूरआदिशो श्लोकमद्वेष्ट्य त्मना ।

अथारयदरिन्दानि सुक्रतुः पुरु सद्मानि सुक्रतुः ॥१०॥

dadhyān ha me janúsham púrvo āngirāḥ pri-
yāmedhaḥ kāpyo ātri mānura vidus té me púrve mānur
viduh | tēsham devēshv āyatir asmākaṁ te hu nābhayah |
tēshām padēna māhy ā name girēndrāgnī ā name girā ॥ 9 ॥
hōtā yakshad vanfo vanta vāryam brīhaspátir yajati venā
ukshābhiḥ puruvārebhir ukshābhiḥ | jagṛibhmā durādīsam
ślōkam ādher ādha tmānā | ādharayad ararindāni sukrātuh
purā sādmanī sukrātuh ॥ 10 ॥

O leader of people, do come and listen attentively when you are praised by us, and speak on our behalf to other distinguished colleagues, worthy of our respectful regards, worthy of venerable regard. The cow of prosperity you gave to the producers of wealth and which the lawgivers have also milked for the public good,—may we all comprehend the nature of that cow. 7

Never, O fighters for the public good, may your youthful energies be turned against us; may our glory never diminish, never before our time decay. May your favours, that have been wonderfully yours from age to age, and whatsoever is most difficult of attainment,—bestow upon us all that is most difficult to be attained. 8

The ancient men of spiritual austerity, vitality, kindness and men of wisdom, exempt from three types of pains, have known my origin: they, the men of wisdom, have known my progenitors; theirs is a very intimate relation with all the divines. Our forefathers have been among them. Following in their footsteps, I humbly propitiate with hymns; I worship the resplendent Lord and the Lord, the adorable, with hymns. 9

Let the invoker of the divines offer worship. And may they, desirous of the offering, partake of the acceptable libation. May the benevolent preceptor himself, desiring the libation celebrate the worship with devotional chants with copious and excellent chants. We now hear from a distant quarter the sound of devotional songs, whereby the performer of pious acts has of himself secured many gifts and the performer of pious acts has secured numerous habitations. 10

ये देवासो दिव्येकादश स्य पृथिव्यामध्येकादश स्य ।
अप्सुक्षितो महिर्नैकादश स्य ते देवासो यज्ञमिमं जुषध्वम् ॥११॥

yé devāso divy ekādaśa sthā
prithivyām ādhy ekādaśa sthā | apsukshto mahirnakādaśa
sthā té devāso yajñam imam jushadhvam ॥ 11 ॥

(१५०) यत्प्राप्तिदुत्तरदातृतां सूक्तम्

(१-१३) षयोदशार्चस्वास्त्य सूक्तस्योपध्वो दीपितमा ऋषिः । भद्रिदेवता ।

(१-९, ११) प्रथमादिनवार्चिकादस्याश्च जगती, (१०) दशम्या जगती त्रिष्टुप्
वा, (१२-१३) द्वादशीवयोदस्योश्च त्रिष्टुप् ऊदसी ॥

वेदिपदे प्रियधामाय सुद्युते धासिर्भिव प्र भरा योनिमग्नये ।
यस्त्रेणैव वासया मन्मता शुचिं ज्योतीरथं शुक्लवर्णं तमोहनम् ॥१॥
अभि द्विजन्मा त्रिवृदन्नमृज्यते संवत्सरे वावृधे जग्धमी पुनः ।
अन्यस्यासा जिह्वया जैन्यो वृषा न्यन्येन वनिनो मृष्ट वारुणः ॥२॥
कृष्णप्रतौ वेदिजे अस्य सक्षिता उभा तरेते अभि मातरा शिशुम् ।
प्राचाजिह्वं ध्वसवन्तं तृपुच्युतमा साक्ष्यं कुपयं वर्धनं पितुः ॥३॥

140.

Vedishāde priyādhāmāya sudyūte dhāsmi iva prā bhārā
yōnim agnāye | vāstreṇeva vāsaya māmnanā śūciṃ jyotīra-
thaṃ śukravarnam tamohānam ॥ 1 ॥ abhi dvijānnā trivṛd-
annam rījyate samvatsare vāvṛidhe jagdhām ī pūnaḥ | an-
yāsyasā jihvāyā jēnyo vṛishā ny anyēna vanīno mṛishṭa
varanāḥ ॥ 2 ॥ kṛishṇaprātāu vevijē asya sakshītā ubhā ta-
rete abhi mātārā śiṣum | prajājihvam dhvasāyantam tṛishu-
cyūtam ā sācyaṃ kūpayam vārdhanam pituh ॥ 3 ॥

O (the thirty-three) divines that are eleven in heaven, eleven on earth, and eleven in firmament, may you be pleased with sacred performances. 11

140

Select a proper spot as it were an offering for the radiant fire; construct an altar and place the fire on it, this being the seat dear to him. As with a garment, cover him with soft wood, whereupon it would blaze out as sacred, light-bearing, bright and gloom-dispelling. 1

This fire is twice-generated (having come out first between the two pieces of wood in the process of attrition and then caught in the dry grass), and it devours the triple food [i.e. wood fuel, butter, and other seasonal offerings], and at the close of the year, it renovates all that has been consumed. The food taken by the tongue and the mouth is consumed by one form of fire (the metabolic energy), and the forest wood is consumed by another fire (of fuel combustion). 2

Both fire-sticks, originators of this offspring, get charred by combustion, living close to each other, tremble and give birth to an infant whose tongue of flame glows in the east; (who) readily develops; who rapidly issues forth; who is ever to be cherished and fit to be protected, and who is the augments of the prosperity of his parents. 3

नुमुक्तेषु मन्त्रे मातृवर्जिते स्फुटया कृपात्प्राप्तसः ॥ ३ ॥
 भूतभूतानां श्रीजिह्वासीं स्फुटयन्ते वर्तमानाः ॥ ३ ॥ ॥ ३ ॥
 भोदस्य ते व्यक्तान्तेन वर्तमानाः कृपात्प्राप्तसः ॥ ३ ॥
 भूतानां भूतभूतानां भूतभूतानां भूतभूतानां भूतभूतानां

śrī bhūta bhūta bhūta bhūta bhūta bhūta bhūta bhūta
 jīvāḥ asamanā ॥ ३ ॥ ॥ ३ ॥ ॥ ३ ॥ ॥ ३ ॥ ॥ ३ ॥
 aśāvah ॥ 4 ॥ ād aśāvah ॥ ३ ॥ ॥ ३ ॥ ॥ ३ ॥
 ābhavam māhi vārpah karikratāḥ ॥ yāḥ ॥ ३ ॥ ॥ ३ ॥
 prābhī māmrīṣad abhīṣasān stanaḥ am eti nandat ॥ ३ ॥

भयस्य श्रीर्ध्वं वृक्षस्य ॥ ३ ॥ भयस्य ॥ ३ ॥ ॥ ३ ॥
 अग्रवर्जितान्तरं ॥ ३ ॥ ॥ ३ ॥ ॥ ३ ॥ ॥ ३ ॥
 ॥ संस्तिरो विष्टिः ॥ सं संभर्षति ॥ ३ ॥ ॥ ३ ॥
 पुनर्वर्षते ॥ ३ ॥ ॥ ३ ॥ ॥ ३ ॥ ॥ ३ ॥
 नम्रयः ॥ ३ ॥ ॥ ३ ॥ ॥ ३ ॥ ॥ ३ ॥
 तासां भूतानां प्रभुर्भूतानां ॥ ३ ॥ ॥ ३ ॥ ॥ ३ ॥

bhūtaṇa mā yō 'dhi babhrūshu nāmnate vīṣheva pātnīr
 abhy ēti rōrnat ॥ oṣāyāmānas tanvāḥ ca sambhate bhūmō
 mā sṛiṅga dāvidhāva durgṛbhīḥ ॥ 6 ॥ sa samstīro viṣṭīraḥ
 sam grībhayati jānām evā jānatīr nītya ā ṣaye ॥ pūner
 vardhante āpi yanti devyām anyād varpah pītrāḥ kṛiṇvate
 sācā ॥ 7 ॥ tam agrūvaḥ keśīnīḥ sāp hi rebhīrā ardhvās tū-
 sthur manrūshīḥ prāyāve pūvaḥ ॥ tāsām jarām pramuṇēann
 eti nāmadad āsum pārap jānāyaṇ jīvām āstṛitam ॥ 8 ॥

The flames coming out of the fire-altar, wishing to proceed on smoky track, quick-consuming, capricious, restless, lambent, formed by the wind, spreading wide, and hovering reverently to the devotee, are kindled for the benefit of the worshipper,—dedicated to service. 4

When the fire-piece is touching and licking the great earth, hissing and bubbling, then these flames, the destroyers of darkness daily, about embracing their black, terrific great form, thundering and roaring. 5

And he (the enraged fire) stoops down among the brown bushes as if embellishing them with his lustre, and rushes bellowing loudly like a bull amongst a herd of cows; and increasing in intensity, he adorns his form and like a terrific beast he violently brandishes his horns. 6

Now hidden, now revealed, he (the fire) seizes on the fuel as if understanding the purpose of the worshipper and even reposes amidst the conscious flames; again these (flames) break forth, and repair to the divine fire of the altar. And, blending with it, they give different luminous forms to their parents, the sun and the earth. 7

The curled tresses of the flames embrace him and, when dwindling, spring aloft again to greet their coming lord, rescuing them from decrepitude. He comes sounding aloud, generating in them intenser animation and invincible vitality. 8

अधीवासं परिमातुं रिहन्नहं तुविग्रेभिः सत्त्वभिर्याति च जयः ।
 वयो दधत्पृष्ठते ररिहत्सवानु श्येनी सचते वर्तनीरहं ॥९॥
 अस्माकमग्रे मघवत्सु दीदिह्यध्वं श्वसीवान्वृषभो दमूनाः ।
 अधीवास्या शिशुमतीरदीर्घमेव युत्सु परिजर्भुराणः ॥१०॥

adhi-
 vasam pari matū rihānn āha tuvigrēbhiḥ sātvaabhir yāti vi
 jayah | vāyo dādhat padvāte rērihat sādānu syēnī sacate
 vartanīr āha || 9 || asmākaṁ agne maghāvatsa didihy ādha
 śvāsīvān vṛishabho dāmūnāḥ | avāsya śiśumatīr adīder vār-
 meva yutsu parijārbhurāṇaḥ || 10 ||

६३७ इदमग्रे सुधितं दुर्धितादधि प्रियादुं चिन्मन्मनः प्रेयो अस्तु ते ।
 यत्ते शुक्रं तन्वोऽरु रोचते शुचि तेनास्मभ्यं वनमे रत्नमा त्वम् ॥११॥
 रथाय नार्वमुत नो गृहाय नित्यारिषां पृष्ठती रास्वग्रे ।
 अस्माकं वीर्यो उत नो मघानो जनाँश्च या पारयाच्छर्म या च ॥१२॥
 अभी नो अग्न उक्थमिजुगुर्या यावाक्षामा सिन्धवश्च स्वगूर्ताः ।
 गव्यं यव्यं यन्तो दीर्घाहेपं वरमरुण्यो वरन्त ॥१३॥

idām agne sūdhitam dūrdhitād ādhi priyād u cin mán-
 manah prēyo āstu te | yāt te śukraṁ tanvō rōcate sūci
 tēnāsmābhyam vanase rātnam ā tvām || 11 || rāthāya nāvam
 utā no grihāya nityāritrām padvātīm rāsy agne | asmākaṁ
 vīrīā utā no maghāno jānāṁś ca yā pārayāc chārma yā ca
 || 12 || abhī no agna uktham | juguryā dyāvākshāmā sin-
 dhavaś ca svāgūrtāḥ | gāvyaṁ yāvyaṁ yānto dīrghāhēśbaṁ
 vāram aruṇyō varanta || 13 ||

He (the fire of the forest) passes through tracts, as is well known, licking up the vesture of the mother earth, and accompanied by the loudly crying animals. The dark tracks follow the forest fire, and the land is cleared for farming which provides food and sustenance to men and cattle. 9

Shine, O bounteous fire, in our opulent abodes, vivifying, showering blessings, and casting off infantine glimmerings. Blaze fiercely, repelling enemies repeatedly, and may you be like an armour to us in our struggles. 10

May this offering, carefully placed upon the rugged but agreeable pile of fuel, be most acceptable to you. May the pure radiance of your person shine brightly, and may you grant us abundant wealth. 11

Bestow, O fire, a boat for the pleasure of our family, fitted with oars and motor wheels, the one that may render our posterity prosperous, and may bear people across the ocean of life and lead them to happiness. 12

O Fire, be propitiated by our earnest praise, and may the sun and the earth and the spontaneously-flowing streams, accepting our oblation, provide for us the produce of the herd and of the field; and may the purple coursers of the dawn bestow upon us abundant food for all times. 13

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 84

[illegible]

योऽस्त्या तत्तुपुत्रं धायि वदति वेधन्तु भर्तुः तर्ह्येते वन्तु जनि ।
 यद्वसुपु तस्ते सार्धेन सार्धेन सार्धेन धेना अनयन्त सुखतः ॥१॥
 पूजा यपुः पितृमादित्य आ शये द्वितीयमा सप्तशिवायु मातृपुत्र ।
 तृतीयमस्य वृषभस्य द्वाहते दशममति जनयन्त योषण ॥२॥
 निर्यदी बुभान्महिष्यु वपस ईशानस्य शर्वसा कन्ते सूर्य ।
 यदामनु प्रदिशे मध्य आध्वे गृहा मन्ते मातृनिश्वा नवायति ॥३॥

141.

Baḥ itthā tād vapuṣhe dhāyī darśatām devāsyā bharrāḥ
 sabaso yāto jāni | yad im upa hvārate sādāte matir ṛita-
 sya dhēnā anayanta sasrūtaḥ || 1 || prikshe vāpuḥ pituman-
 nītya ā gaye dvitīyam ā saptāśivasu mātṛiṣhu | tṛitīyam
 asya vṛishabhāsyā dohāse dāṣapramatiṃ janyanta yōsha-
 naḥ || 2 || nīr yād im budhnān mahishāsyā vārpaśa īṣānā-
 saḥ śāvasā krānta sūrīyaḥ | yād im ānu pradīvo mādḥva
 ādhavē guhā sāntam mātariṣvā matbhūyāti || 3 ||

प्र यत्पितुः परमास्नीयते पर्या पृथुर्धो वीरुधो दंमु रोहति ।
उमा यदस्य अनुपयदिन्वत् आदित्यविष्टो अभवदृणा शुचिः ॥४॥
आदिन्मातृराविशद्यास्वा शुचिरहंस्वमान उर्व्या चि वावृधे ।
अनु यत्पूर्वा अरहत्तनाजुयो नि नव्यसीप्यवरासु धावते ॥५॥

prā yāt

pitūḥ paramān nityāte pāry ā priksūdhho virūdhho dāṁsu
 rohati | ubhā yād aśya janūśaṁ yād invata ad id yāvī-
 śtho abhavad ghrīṇā śūciḥ || 4 || ād in mātṛir āviśad yāśv
 ā śūcir āhiṁsyamāna urviyā vī vāvṛidhe | ānu yāt pūrva
 āruhat sanajīvo nī nāvyaśishv āvarāsu dbāvate || 5 ||

Verily, that visible radiance of the divine fire, is enshrined by us all for the support of the body. It has been generated for this purpose by physical effort. That is why our mind is attracted towards that radiance and we propitiate it. All sacred prayers, together with oblations are carried to the fire alone. 1

The first form of this universal divine fire is that pattern of one which is reposed on the earth and has the faculty of ripening the crop in the fields and subsequently digesting the food. Its second form is that cosmic one which dwells among the seven auspicious mothers. (This refers to the spiritual fire which is generated with the help of the seven symbolic terms: *bhuh*, *bhuvah*, *svah*, *mahah*, *janah*, *tupah* and *satyam*, in the meditative repetitions in the system of the Yoga). The third form of this benevolent divine is that which is manifested in the process of attrition in which the ten fingers participate like maidens. 2

When powerful priests bring to life this mighty divine fire from the interior of the wood and when, for the sake of offering oblations, the cosmic wind churns it out of the altar where it has been lurking in the hiding place; 3

When excellent nutritious oblations are offered to this divine fire and the dry branches of wood are fed to the hungry flames under the directions of the institutor of the ceremony and the priest, the fire blazes out and becomes most youthful and radiant with effulgence. 4

The fire, having born out of the wood, is proceeding again to other pieces of wood like a child moving towards its mother; here pure and unharmed, it evolves into magnitude. Then it mounts on the heap of the wood nearby, and runs rapidly amongst the smaller pieces of wood which are constantly being fed to it. 5

आदिहोतारं वृणते दिविष्टिषु भगमिव पपृचानासं कञ्जते ।
 देवान्शक्त्या मन्मना पुरुषदुतो मत्तं शंसं विश्वधा तेति धायसे ॥६॥
 वि यदस्याद्यज्ञतो वातचोदितो ह्यारो न वर्का जुरणा अनाकृतः ।
 तस्य पत्नन्दक्षुपः कृष्णजहसः शुचिजन्मनो रज आ व्यध्वनः ॥७॥
 रथा न यातः शिकभिः कृतो यामङ्गैभिररुपेभिरियते ।
 आदस्य ते कृष्णासो दक्षि सूर्यः शूरस्येव त्वेषादीपते वयः ॥८॥

ād id dhōtāraṃ vṛṇate diviṣṭiṣhu bhāgam iva papri-
 cānāsa riñjate | devān yāt krātvā majmānā puruṣdūtō mār-
 taṃ sānsaṃ viśvādhā vēti dhāyase || 6 || vī yād āsthād ya-
 jatō vātacodito hvārō nā vākvā jarāṇā ānākṛitaḥ | tāśya
 pātman dakṣhūśaḥ kṛiṣṇajāñhasaḥ śūcijaṇmano rāja ā
 vyādhvanaḥ || 7 || rātho nā yātāḥ śikvabhiḥ kṛitō dyām āñ-
 gebhir aruśhēbhīr iṇyate | ād asya tē kṛiṣṇṇāso dakṣi sū-
 rāyaḥ śūrasyeva tveshāthād iṣbate vāyaḥ || 8 ||

त्वया ह्यग्निं वरुणो धृतव्रतो मित्रः शशुद्रे अर्यमा सुदानवः ।
 यत्सीमनु क्रतुना विश्वथा विभुरात्र नेमिः परिभूरजायथा ॥९॥
 त्वमग्ने शशमानाय सुन्वते रत्नं यविष्ठ देवतातिमिन्वसि ।
 तं त्वा नु नव्यं सहसो युवन्वयं भगं न कारे महिरत्न धीमहि ॥१०॥

tvāyā hy
 āgne vāruṇo dhṛitāvṛato mitrāḥ śaśadṛē aryamā sudānavaḥ |
 yāt sīm ānu krātunā viśvāthā vibhūr arān nā nemīḥ pari-
 bhūr ājāyathaḥ || 9 || tvām agne śaśamānāya sunvatē rātnaṃ
 yaviṣṭha devātātim invasi | tāṃ tvā nū nāvyaṃ sahaso yu-
 van vāyām bhāgaṃ nā kāre mahiratna dhīmahi || 10 ||

Just as people adore a powerful prince, this fire is adored by the pious worshippers so that it becomes an invoker for the propitiation of other cosmic forces. This universally praised and all-upholding divine fire alone knows how to establish a link between the mortal worshipper and Nature's other benign forces for the procurement of sustenance. 6

Whilst the adorable fire-divine, impelled by the wind and unresisted, spreads in various directions, like an insincere and unrestrained chatterer, who utters indiscriminate praises, the world follows him and worships, who is the consumer of all, whose path is dark but who is pure of birth, and who travels in various directions. 7

Like a chariot drawn by ropes, this fire-divine, set in movement by his own revolving flames, rolls onward to the heavens with his ruddy limbs. Then the paths he traverses are blackened by smoke, as he consumes the fuel, and the birds (in terror) fly away from his radiance as enemies from the prowess of a hero. 8

Through your aid, O divine fire, the ocean remains within limits, the sun dispels darkness, and the rains become bounteous; and thus you have been born comprehending all of them universally in their functions, and encompassing them all as spokes in a felly. 9

O most youthful fire divine, you bring wealth and cosmic powers for the good of him who praises you and offers you libations. We, therefore, glorify you the new-born who are to be lauded and to whom rich offerings are to be presented. We glorify you in our hymn as men eulogize a powerful prince. 10

अस्मे रयिं न स्वयं दसून्सं भृगुं दधुं न पृष्ट्वासि धर्णासिम ।
 रश्मींश्च वो यमाति जन्मनी उभे देवानां शसंमृत आ च सुकतुः ॥११॥
 उत नः सुयोत्सां जीराश्च होता मन्द्रः शृणवच्चन्द्ररथः ।
 स नो नेपत्नेपतभेरसूरोऽग्निर्ग्रामं सुवितं वस्यो अच्छ ॥१२॥
 अस्ताव्यग्निः शिमीवद्भिरर्कैः साम्राज्याय प्रतरं दधानः ।
 अमी च ये मघवानो वयं च मिह न सूरौ अति निष्टेतन्युः ॥१३॥

asmé

rayim ná svārtham dāmūnasam bhāgam dāksam ná pa-
 pṛicāsi dharmasim | raṣmīr iva yó yāmati jānmanī ubhé
 devānam śānsam rītā ā ca sukrātuḥ || 11 || utā naḥ sudyó-
 tnaḥ jirāṣvo hótā mandráḥ śṛṇavac candráratbaḥ | sá no
 nesham nēshatamair āmuro 'gnir vāmam suvitām vāsyo ácha
 || 12 || ástavy agnih śimivadbhir arkaiḥ sāmrajyāya prata-
 rām dádhanaḥ | amī ca ye maghāvano vayam ca mīham
 ná sūro áti nīsh tatanyuḥ || 13 ||

(१४२) द्विजत्वादिदुत्तम्यतमं सूत्रम्

(१-१३) ययोदशर्चस्यास्य सूक्तलोकाथो दीप्यतामः । (१) प्रथमर्च इत्यः समिद्धो वाग्निः, (२) द्वितीयापास्त-
 नूनपातः, (३) तृतीयापा नराक्षसः, (४) चतुर्थ्या इष्टः, (५) पञ्चम्या वहिः, (६) षष्ठ्या देवीर्दक्षिणः, (७) सप्तम्या उपा-
 सानक्षः, (८) अष्टम्या दैव्यो होताः प्रचेतसो, (९) नवम्यास्तित्तो देव्यः सरस्वतीऽम्भारत्यः, (१०) दशम्यास्त्वष्टा,
 (११) एकादश्या वनस्पतिः, (१२) द्वादश्या स्वाहाकृतयः, (१३) त्रयोदश्याधेन्द्रो देवताः । अनुष्टुप् छन्दः ॥

॥१॥ समिद्धो अग्न आ वह देवो अद्य यत्सुचं । तन्तुं तनुष्व पुर्वं सुतसोमाय दाशुषे ॥१॥

घृतवन्तमुप मासि मधुमन्तं तनूनपात ।
 युज्ञं विप्रस्य मावतः शशमानस्य दाशुषः ॥२॥

142.

Sāmidddho agna ā vaha devān adyā yatāsruce | tāntum
 tanushva pūrvyām sutāsomāya dāśuṣhe || 1 || ghṛitāvan-
 tam ūpa māsi mādhumantam tanūnapāt | yajñām viprasya
 māvatāḥ śaśamānasya dāśuṣhaḥ || 2 ||

Just as you grant us, fire-divine, useful house-hold wealth, good fortune and powerful strength, in like manner may you confer these blessings upon them who are the performers of holy rites. Like the reins, you regulate both the lives of the associates, the past and future, and you add lustre to their fame. 11

Would he, who is full of radiance and who has fleet horses, who is the invoker of the divines, full of joy, and born in a golden aura of glory, listen to us ? Would that irresistible, yet placable divine fire conduct us by the most efficacious means to delightful happiness and blessedness ? 12

Fire-divine, with the capacitance of the supreme, universal kinship has been glorified by us with holy rites and with hymns. Let all, who are present, one and all enriched by his favour, ever reverberate with his praises, as loudly as the sun causes the rain-cloud to thunder. 13

142

Having been kindled, O fire-divine, bring to us the benign divine powers today. And extend your radiance for him who lifts up his ladle and who has pressed out medicinal herbs for offerings. 1

O the one with never-decaying body, may you grace the well-sweetened and butter-fed fire-performance, participated in by the wise devotee, liberal in charity, glorifying you like me. 2

शुचिः पावको अद्भुतो मध्वा यज्ञं मिमिक्षति ।
 नराशंसस्त्रिरा दिवो देवो देवेषु यज्ञियः ॥३॥
 ईळितो अग्न आ वहेन्द्रं चित्रमिह प्रियम् ।
 इयं हि त्वा मतिर्ममाच्छां सुजिह्व वृच्यते ॥४॥

śūciḥ pāvako ādbhuto
 mādhvā yajñām mimikshati | nāraśaṁsaḥ trīr ā divo deva
 devēshu yajñīyaḥ || 3 || ṛlito agna ā vahēndraṁ citrām ihā
 priyaṁ | iyāṁ hi tvā matir māmāchhā sujihva vacyāte || 4 ||

स्तृणानासो यतस्तुचो बृहियज्ञे स्वध्वरे ।
 वृञ्ज देवव्यचस्तमिन्द्राय शर्म सप्रयः ॥५॥
 वि श्रयन्तामृतावृधः प्रये देवेभ्यो महीः ।
 पावकास्तः पुरुस्पृहो द्वारो देवीरसुभ्रतः ॥६॥

strīṇānāso yatāsrucō barhīr yajñe svadhvarē | vṛñjē devā-
 vyacastamam indrāya śārma saprāthaḥ || 5 || vī śrayantāṁ
 ṛitāvṛidhaḥ prayai devēbhyo mahīḥ | pāvakāsaḥ purusprīho
 dvāro devīr asaścātāḥ || 6 ||

॥१२॥

आ भन्दमाने उपाके नक्तोषासा सुपेदासा ।
 यद्धी ऋतस्य मातरा सीदतां बृहिरा सुमत ॥७॥
 मन्द्रजिह्वा जुगुर्वणी होतारा देव्या कवी ।
 यज्ञं नो यक्षतामिमं सिध्रमद्य दिविस्पृशाम ॥८॥

ā bhāndamāne ūpāke nāktoshāsā supēśasā | yahvī ṛitā-
 sya mātārā sīdatāṁ barhīr ā sumāt || 7 || mandrajihvā ju-
 gurvāṇī hōtārā daīvyā kavī | yajñām no yakshatām imāṁ
 sidhrām adyā divisprīsam || 8 ||

O fire, dear to people, pure, purifying, wonderful and adorable divine amongst divines, may you, having come from heaven, sweeten the ceremonial fire with honey three times a day. 3

O fire-divine, praised by us, bring us the resplendent and the beloved supreme Lord. This my praise is recited, O bright-tongued (i.e. with colourful flames), in your honour. 4

The priests, bearing ladles, are scattering the sacred grass in this holy place of worship and getting ready thereafter for the extensive laudable praises to be offered to the resplendent Lord. 5

Let the bright broad doors of divine knowledge and selfless service, the promoters of worship, the purifiers and dear to all, be set open for the divine sentiments to enter. 6

O beautiful night and dawn, praised by all, closely associated with each other, great sustainers of eternal law, may you join us of your own goodwill in the sacred worship. 7

May the two invokers, the inspired and the learned, possessed of pleasing voice, loud in pitch, officiate today at this oursacrifice which confers rewards and provides divinity to it. 8

शुचिर्देवेष्वर्पिता होत्रा मरुत्सु भारती ।
 इच्छा सरस्वती मही बर्हिः सीदन्तु यज्ञियाः ॥९॥
 तन्नस्तुरीपमद्भुतं पुरु वारं पुरु त्मना ।
 त्वष्टा पोषाय वि प्येतु राये नाभा नो अस्मद्युः ॥१०॥
 अवसृजन्नुप त्मना देवान्यक्षि वनस्पते ।
 अग्निहव्या सुपूदति देवो देवेषु मेधिरः ॥११॥
 पुपुष्वते मरुत्वते विश्वदेवाय वायवे ।
 स्वाहा गायत्रेवपसे हव्यमिन्द्राय कर्तन ॥१२॥
 स्वाहाकृतान्या गृह्यप हव्यानि वीतये ।
 इन्द्रा गंहि श्रुधी हव त्वां हवन्ते अध्वरे ॥१३॥

śúcir devēshv ārpitā hōtrā
 marútsu bhāratī | ilā sārāsvatī mahī barbhī sīdantu yajñi-
 yāḥ ॥ 9 ॥ tām naś turīpaṁ ādbhutam purī vāraṁ purī
 tmānā | tvāśtā pōshāya vī shyatu rāyē nābhā no asmayūḥ
 ॥ 10 ॥ avasṛjāṇn ūpa tmānā devān yakshi vanaspate agnir
 havyā sushūdāti devō devēshu medhiraḥ ॥ 11 ॥ pūshapvāte
 marútvate viśvādevāya vāyāve | svāhā gāyatrāvepase ha-
 vyām īndrāya kartana ॥ 12 ॥ svāhākṛitāny ā gahy ūpa ha-
 vyāni vītaye | īndrā gahi śrudhī hāvaṁ tvām havante
 adhvaré ॥ 13 ॥

(१४३) शिथल्यारिवादुल्लापान्तमं सूक्तम्

(१-८) अद्यत्स्याम्य सूनवोच्यो दीपिता क्षिपि । अग्निर्देवता । (१-८) प्रथमादिसक्तां जगती,

(८) अद्यत्स्याम्य विष्णु उन्मसी ॥

॥१२॥ प्र तव्यसीं नव्यसीं धीतिमग्नये वाचो मतिं सहस्रः सुनवे भरे ।
 अपां नपाचो वसुभिः सह प्रियो होता प्रथिव्यां न्यसीददृत्विजः ॥१॥

143.

Prā tāvyasīm nāvyaśīm dhītim agnāye vācō matīm sū-
 basaḥ sūnāve bhare | apām nāpad yō vāsubhīḥ sahā priyō
 hōta prithivyām ny āsīdād ṛitviyaḥ ॥ 1 ॥

May the divine virtues, wisdom (*ila*), speech (*sarasvati*) and material prosperity (*mahi*), along with culture (*bharati*) come to this sacred place of worship, participated in by pious invokers, along with the learned and their associates. 9

May the supreme architect, favourably disposed towards us, send us for our nourishment and prosperity quick-flowing abundant water, provided by the clouds. 10

O God, bestower of the wealth of herbs and plants, we offer homage to you through our noble deeds and thoughts. May divine knowledge come to us as our reward. 11

With the auspicious invocation to our resplendent Lord, may you start your sacred performances in the house of a devotee. May we offer there our gratitude to the Nature's bounties also. 12

O resplendent Lord, be with us to cherish our offerings, presented with the words *svaha*. May you hear the invocations of devotees who are calling you to their place of worship. 13

143

I offer my most invigorating and entirely new hymns of praises, expressing hearty adoration to the dear fire-divine, who is manifested through great skill and efforts, and who is the energy pervading through waters. He appropriately exists in all seasons and is the ministering agent (of Nature's forces). He occupies a place on the altar along with other precious substances of oblations. 1

स जायमानः परमे व्योमन्वाविरग्निरभवन्मातरिष्वने ।
 अस्य क्त्वा समिधानस्य मग्मना प्रद्यावांशोचिः पृथिवी अरोचयत् ॥२॥
 अस्य त्रेषा अजरा अस्य भानवः सुसंदशः सुप्रतीकस्य सद्युतः ।
 भात्वक्षसो अत्यक्तर्न सिन्धवोऽग्रे रजन्ते असंसन्तो अजराः ॥३॥
 यमोरि भृगवो विश्ववेदसं नाभां पृथिव्या भुवनस्य मग्मना ।
 अग्निं तं गीर्भिर्हिनुहि स्व आ दमे य एको वस्यो वरुणो न राजति ॥४॥

sá jāyamānaḥ pa-
 ramé vyōmany āvīr agnīr abhavan mātariṣvane | asyā kṛi-
 tvā samidhānāsyā majmāna prā dyāvā-śociḥ pṛithivī aro-
 cayat || 2 || asyā tveshā ajārā asyā bhānavah susamdrīgaḥ
 supratīkasya sadyūtaḥ | bhātvakṣhaso āty aktūr nā sindhavo
 'gné rejante āsasanto ajārāḥ || 3 || yāna cāre bhṛigavo vi-
 svāvedasam nābhā pṛithivyā bhūvanasya majmāna agnīm
 tām gīrbhīr hinuhi svā ā dāme yā éko vāsvo vāruṇo nā
 rājati || 4 ||

न यो वराय मरुतामिव स्वनः सेनेव सृष्टा दिव्या यथाशनिः ।
 अग्निर्जम्भैस्तिगितेरंति भवन्ति योधो न शत्रुस्त वना न्यृजते ॥५॥
 कुविन्नो अग्निरुचयस्य वीरसदसुक्कुविहसुभिः काममावरत् ।
 चोदः कुवित्तुज्यात्सातये धियः शुचिप्रतीकं तमया धिया ग्रणे ॥६॥
 घृतप्रतीकं व कृतस्य धूर्पदमग्नि मित्रं न समिधान ऋज्जने ।
 इन्द्रानो अक्रो विदथेषु दीद्यच्छुक्रवर्णा मुदु नो यंसते धिर्यम् ॥७॥

nā yō varāya marūtām iva svanaḥ sōneva sri-
 śhṭā divyā yāthāśanīḥ | agnīr jāmbhais tigitaīr atti bhārvati
 yodhō nā śātrūn sā vana ny riṇjate || 5 || kuvīn no agnīr
 ucāthasya vīr āsaul vāsush kuvīd vāsūbhīḥ kāmam āvārat |
 codāḥ kuvīt tutujyāt sātāye dhīyah śūcipratīkaṁ tām ayā
 dhīyā grīne || 6 || ghrītapratīkaṁ va rītāsyā dhūrshādam
 agnīm mitrām nā samidhānā riṇjate | indhānō akro vidāthe-
 shu dīdyae chukravarnām ūd u no yaṁsate dhīyam || 7 ||

That fire-divine, as soon as manifested and assisted by space-wind, becomes visible in the highest regions, and his radiance, kindled by vigorous efforts, illuminates heaven and earth. 2

His radiance never fades; his rays are everywhere, brilliant and bright. His intensely shining, all-pervading, unceasing and undecaying rays, desist not from their functions. 3

Propitiate with praises in your own house that fire-divine, who is the possessor of all riches, and whom the descendants of men of mature intellect establish upon the navel of the earth, and who like the venerable Lord is the sole monarch of all wealth. 4

The fire-divine who like the roaring of the winds and like a victorious host, or like the thunderbolt in heaven, is not to be warded off; it devours and destroys with sharp jaws and as a warrior annihilates his enemies. He destroys and clears the forest. 5

May the fire-divine be ever worthy of our hymns. May it be the giver of wealth and satisfy our aspirations with riches. May it be the inspirer of our sacred actions and promote our prayers to the attainment of our wishes. I glorify that effulgent fire-divine with this hymn. 6

For your sake the fuel-fed fire, promoter of natural operations, well kindled, and blazing brightly at the furnaces, is propitiated; may he illumine our well-meaning plans. 7

अप्रयुच्छन्नप्रयुच्छद्भिरग्ने शिवेभिर्नः पायुभिः पाहि शम्भे ।
अदधेभिरर्धापतोभारिष्टानामर्षाः पारि पाहि नो जाः ॥८॥

āprayuchann āprayuebadbhir agne śivébhir naḥ pāyúbbhiḥ
pahi śagmāḥ | ādadbhebbhir ādripitebbhir ishtë 'nimishadbhiḥ
pāri pāhi no jāḥ || 8 ||

(१४४) अनुश्रवणसिद्धन्तस्तनं सूक्तम्

१-४) मतर्पयाम्य सूक्तस्यैकयो दीप्तिना ऋषिः । अग्निर्देवता । गंगती छन्दः ।

॥ ३१ ॥ एति प्र होता व्रतमस्य माययोर्ध्वा दधानः शुचिपेशसं धियम् ।
अभि स्रुचः क्रमते दक्षिणावृत्तो या अस्य धाम प्रथमं ह निंसते ॥१॥
अभीमृतस्य दोहनां अनूषत योनां देवस्य सदाने परीवृताः ।
अपामुपस्थे विभ्रुता श्वावसदध स्वाध अधययाभिरियते ॥२॥
युयूषतः सवयसा तदिहपुः समानमर्थं वितरित्रता मिथः ।
आर्द्धो भगो न हव्यः समसदा वोळ्हुर्न रश्मिन्त्समयंसु सारथिः ॥३॥
यर्मा ह्य सवयसा सपयतेः समाने योना मिथुना समोकसा ।
दिवा न नक्तं पलितो युवाजनि पुरु चरन्नजरो मानुषा युगा ॥४॥

144.

Ēti prā hótā vratām asya māyayordhvām dādhanah śu-
cīpeśasam dhīyam | abhi srūcaḥ kramate dakṣiṇāvṛtito yā
asya dhānia prathamam ha nīnsate || 1 || abhim ṛitāsya do-
hāna anūshata yónau devāsya sādane parivṛitāḥ | apām upā-
sthe víbhṛito yád ávasad ádha svadhā adhayad yábbhir
iyate || 2 || yúyūshataḥ sāvayasā tāḥ | id vāpuḥ samānam ár-
tham vitaritratā mithāḥ | ād im bhāgo ná hávyah sám
asmād á vólhur ná raśmín sám ayaṁsta sārathīḥ || 3 || yāu
im dvā sāvayasā saparyātaḥ samāné yonā mitkunā sámok-
asā | divā ná náktam palitó yuvājani purā cāram ajāro
mānushā yugā || 4 ||

Without neglect, without any negligence, O fire-divine, may you protect us with guards, auspicious and strong, with guards, who never slumber and who are never beguiled and ever vigilant. May you protect us and also those born of us. 8

144

The ministering priest, qualified by experience, and possessing exalted and graceful devotion, proceeds to perform the fire ceremony according to the disciplines prescribed. He moves, turns to the right and lifts the ladles which are first to come lovingly in contact with the ceremonial fire (at the time of offering oblations). 1

The rain-clouds, full of streams of water, envelop the sun, the original home of the fire-divine, and sing to Him His glory. So long as fire, as heat, abides in water, water is made enjoyable to people like nectar, and the fire becomes identified with water. 2

Of the same age and extensively dispersed and with a common objective, both the wooden sticks bring their bodies in loving contacts and embrace each other. Then the fire, divine, sacred as oblation, takes the reins in his hands, like a charioteer as those of a horse. 3

He (the fire) whom the two, the married couple of similar age, living in the same place, and engaged in the same work, worship night and day; He though born in olden times is still young and though He lives through many human generations, is still exempt from decay. 4

तर्मा हिन्यन्ति धीतयो दश विशो देवं मतीस ऊतये हवामहे ।
 धनोर्धि प्रवत आ स ऋष्यस्यभिर्वज्रद्विवंयुना नवाधित ॥५॥
 त्वं ह्यग्ने दिव्यस्य राजसि त्वं पार्थिवस्य पशुपा इव त्मना ।
 एनी न एते वृहती अभिधियां हिरण्यया वक्करी वृहिराशाते ॥६॥
 अग्ने जुषस्व प्रति हर्य तद्वचो मन्द्र स्वधाव कृतंजात मुक्तो ।
 यो विश्वतः प्रत्यक्षसि दृशतो रुप्यः संदृष्टो पितुर्नो इव क्षयः ॥७॥

tām in hinvanti dhītāyo dāṣa vriṣo de-
 vām mātūsa ūtāye havāmahe | dhānor ādhi pravāta ā sá
 ṛiṇvaty abbivrájadbhir vayúnā nāvādhita || 5 || tvāṇ hy āgne
 divyāsya rájasi tvám párbhivasya paṣupá iva tmāná|éni ta
 eté bṛihatí abhiṣṛíyā hiranyáyī vākvarī barhír āṣāto || 6 ||
 āgne jushásva prāti harya tád vāco mántra svādhāya ṛi-
 tajāta súkrato | yó viśvātaḥ partyān āsi darsató raṇvāḥ
 sām̐driṣṭau pitumān iva ksháyah || 7 ||

(१४५) पञ्चवत्पारिदादुत्पत्तत्तम् सुकम्

(१-५) पञ्चवत्पत्तस्य सुकस्योक्तयो दोषतया कविः । अग्निदेवता । (१-४) नयमादि-
 पतुर्नो वा जंगती, (५) पञ्चवत्पत्तस्य विष्णु उन्दसी ॥

१४५ तं पृच्छता स जगामा स वेद स चिकित्वा ईयते सा न्वीयते ।
 तस्मिन्सन्ति प्रजिपुस्तस्मिन्निष्टुः स वाजस्य शर्वसः शुष्मिणस्पतिः ॥१॥

145.

Tām pṛichatā sá jagāmā sá veda sá cikitvā īyate sá
 nv īyate | tāsmin santi praśṣhas tāsminn iṣṭīyah sá vā-
 jasya śāvasaḥ ṣuṣhīmānas pātiḥ || 1 ||

The ten fingers intertwined propitiate that divine-fire; we mortals invoke Him for our protection; He darts His rays like swift arrows from a bow, and assimilates the new praises uttered by those who gather round the altar. 5

O fire-divine, you, as a herdsman, reign over the dwellers in heaven and over those of the earth according to your own will. These two, (i.e. earth and heaven) vast, glorious, golden, beneficent and bright sweet-sounding, partake of the oblations. 6

O fire-divine, joy-giver, self-sustained and born of eternal law, performer of good works, may you be pleased and attend to our prayer. You are pleasant to look on when seen from every side. You are a storehouse of food, pleasant in appearance and the refuge of all. 7

145

May you submit to Him the adorable, for every place is within His reach and all things are within His knowing. He is full of wisdom. He determines what ought to be done, and is our only recourse. In Him are vested all powers to command, in Him the power of granting enjoyments. He is the giver of food and strength and He is the protector of the mighty. 1

तमितृच्छन्ति न सिमो वि पृच्छति स्वेनेव धीरो मनसा यदग्रभीत् ।
 न मृष्यते प्रथमं नापरं यचोऽस्य कर्त्वा सचते अप्रदपितः ॥२॥
 तमिदृच्छन्ति जुह्वस्तमयतीर्धिश्चान्येकः शृण्वहर्चांसि मे ।
 पुरुषैपस्ततुरिर्यज्ञसाधुनाऽच्छिद्रोतिः शिशुरादत्त सं रभः ॥३॥
 उपस्थाय चरति यत्समारत सद्यो जातस्तेत्सार युज्येभिः ।
 अभि श्वान्तं मृशते नान्यं मुदे यद्गं गच्छन्त्युशतरपिष्ठितम् ॥४॥
 स ई मृगो अप्यो वनगुरूपं त्वच्युपमस्यां नि धायि ।
 व्यंजवीह्युना मर्त्येभ्योऽभिधिद्वौ क्रतुचिदि सत्यः ॥५॥

tām it prichanti nā
 simó vi prichati svéneva dhūro mānasā yād āgrabhīt | nā
 mṛishyate prathamam nāparam vāco 'syā krátvā sacate
 āpradripitaḥ || 2 || tām id gachanti juhvas tām ārvatīr vi-
 śvāny ékaḥ śrinavad vācānsi me | purupraishais taturir ya-
 jñasādhano 'chidrotiḥ śisur ādatta sam rābhah || 3 || upa-
 sthāyam carati yāt samārata sadyó jātās tatsāra yújyebhīḥ |
 abhī svāntām mṛṣate nāndyē mudē yād im gachanty nṣa-
 tīr apishthitam || 4 || sá im mṛigó apyo vanargúr ūpa tvaey
 ūpamāsyām ní dhāyi | vy ābravid vayúnā mātṛyebhyo 'gnīr
 vidvāi ritacīd dhī satyāḥ || 5 ||

(१५९) पदपञ्चाशिदुत्पत्तयः सूत्रम्

(१-५) पदार्थान्यस्य मन्त्रस्योक्त्या दर्शितमा कृषिः । अभिर्धेना । विष्णु ऋदः ।

०१५० त्रिमूर्धानं सप्तर्षिम् गृणीषेऽनृनमग्निं पित्रोरुपस्थे ।
 निपत्तमस्य चरतो ध्रुवस्य विश्वा द्विवो रैचुनापप्रिवांसम् ॥१॥

146.

Trimūrdhānam saptāraṣmim grṇiṣhé 'nūnam agnīm pi-
 trór upāsthe | nishattām asya cārato dhruvāsya viśvā divo
 rocanāpaprivāṅsam || 1 ||

Only wise sages know His greatness; no one else knows His magnanimity, for a man of determination fully knows His mind and does what he chooses to do. The adorable Lord does not tolerate an interrogation nor endures a rejoinder. He who is devoid of arrogance is favoured by His grace and protection. 2

To Him alone go all the invocations and prayers that are chanted. He alone hears all my prayers, is the inspirer of all and steers us across troubles. He is the instrument of success in sacred acts and the unintermitting preserver of life. 3

When the devotee invokes Him (the adorable Lord), He makes himself manifested and goes forward with His glory. And when worshipped with devotion and sincerity, He gratifies the aspirations of the tired and perplexed devotee. All the prayers and offerings go to Him alone for the fulfilment of the desires of the worshipper. 4

This adorable Lord is worthy of quest and attainment. He is to be sought in the innermost core of the heart where lies His abode. He is all-knowing law and truth personified, and He has revealed divine knowledge for the good of mankind. 5

I glorify the adorable God, subject to no diminution, sovereign master of the three worlds (physical, mental and spiritual), further represented by seven symbolic attributes, and extending through parental time and space. We glorify the universal radiance of the diviné, illuminating the entire static and dynamic existences of the universe. 1

उक्षा महौ अभि ववक्ष एने अजरस्तस्यावितर्कतिर्कुप्यः ।
 उर्व्याः पदो नि दधानि सानौ रिहन्त्यूधो अरुपासो अस्य ॥२॥
 समानं वत्समभि संचरन्ती विप्रग्धेनू वि चरतः सुमेके ।
 अनपवृज्यौ अध्वने मिमानि विश्वान्केतां अधि महो दधानि ॥३॥
 धीरांसः पदं कवयो नयन्ति नाना हृदा रक्षमाणा अजुर्यम् ।
 सिपांसन्तः पर्यपश्यन्त सिन्धुमाविरेभ्यो अभवत्सूर्यो नृच ॥४॥
 दिदृक्षेभ्यः परि काष्ठासु जेन्य ईळेन्यो महो अर्भय जीवसे ।
 पुरुत्रा यदर्भवत्सूरहेभ्यो गर्भेभ्यो मृगवा विश्वदर्शनः ॥५॥

ukshā mahāñ abhi vavaksha ene
 ajāras tasthāv itātīr ṛishivāb | urvyāḥ padō nī dadhāti sā-
 nan rihānty ūdho arushāso asya || 2 || samānāṃ vatsām abhi
 samcāranti vīshvag dhenū vī carataḥ sumēke | anapavṛjyāñ
 ādhvano mīmāne viśvān kētāñ ādhi mahō dādhanē || 3 || dhī-
 rāsaḥ padām kavāyo nayanti nānā hṛidā rākshamāṇā ajur-
 yām | sishāsantaḥ pāry apasyanta sīndhunī āvīr ebhyo abha-
 vat sūryo nṛñ || 4 || didṛikshēnyāḥ pāri kāshthāsu jēnya
 īḷēnyo mahō ārbhāya jīvāse | purutrā yād ābhavat sūr āhai-
 bhyo gārbhebhhyo maghāvā viśvādarṣataḥ || 5 ||

(१४७) सामन्तारिषादुत्तरातमं सूक्तम्

(१-५) पञ्चमस्यास्य सूक्तस्तीक्ष्णो दीर्घतमा कविः । अग्निर्वेदता । विदुषः पन्त्रः ॥

॥१॥ कथा ते अग्ने शुचर्यन्त आयोर्देवाशुर्वाजैभिराशुपाणाः ।
 उभे यत्तोके तनये दधाना ऋतस्य सामन्त्रणयन्त देवाः ॥१॥

147.

Kathā te agne śucāyanta āyōr dadāśūr vājebhir āsu-
 shāñāḥ | ubhē yāt tokē tānaye dādhanā ṛitāsyā sāmān ra-
 nāyanta devāḥ || 1 ||

Adorable and potent God pervades through two worlds—heaven and earth. He is beyond decay. He is generous in bestowing protection. His feet are on the summit of this earth and His radiance licks the udder of the entire space. 2

The two beautiful milch cows, representing two philosophies, worldly and spiritual, walk towards a common calf, i.e. lead to a common goal. They point out the obstacles to be avoided on the path, and provide all the indications of the measures to be adopted. 3

The realized and wise sages seek the Invincible (adorable Lord) in the interior of their heart, cherishing Him in manifold ways. For those people who see all around them the ocean of divine bliss, the sun of enlightenment makes its appearance. 4

In all regions, He is the one that is worth being sought, victorious, glorious, and to be adored. He is the source of life to great and small. He is opulent and His glory is manifest to all. He is the progenitor everywhere of the things of which He is the divine source. 5

O adorable God, how does your all-pervading and purifying radiance support nourishment and long life? Blessed by these both how are the virtuous worshippers with their children and grandchildren delighted in chanting sacred hymns in their worship? 1

बोधा मे अस्य वर्चसो यविष्ठ मंहिष्ठस्य प्रभृतस्य स्वधावः ।
 पीयति त्वो अनु त्वो गृणाति वन्दारस्ते तन्वं वन्दे अग्ने ॥२॥
 ये पायवो मामतेय ते अग्ने पश्यन्तो अन्धं दुरितादरक्षन् ।
 ररक्ष तान्सुकृतो विश्वेवेदा दिप्सन्त इद्विषवो नाहं देभुः ॥३॥
 यो नो अग्ने अररिवो अघायुररातीवा मर्चयति द्वयेन ।
 मन्त्रो गुरुः पुनरस्तु सो अस्मा अनु मृक्षीष्ट तन्वं दुरुक्तेः ॥४॥
 उत वा यः सहस्य प्रविद्धान्मतो मर्तं मर्चयति द्वयेन ।
 अतः पाहि स्तवमानं स्तुवन्तमग्ने मार्किर्नो दुरिताय धायीः ॥५॥

bódhā me asyā vácaso yavisht̥ha mán-
 hishṭhasya prābhṛitasya svadhāvaḥ | pīyati tvo ānu tvo
 gr̥ṇāti vandārus te tanvaṃ vande agne || 2 || yé pāyāvo
 māmāteyām te agne pāsyanto andhām duritād ārakshan |
 raraksha tān sukṛito viśvāvedā dīpsanta id ripāvo nāha
 debhuḥ || 3 || yó no agne ararivān aghāyūr arātivā marcā-
 yati dvayéna | mantro gurūḥ pūnar astu só asmā ānu mṛi-
 kṣiṣṭha tanvaṃ duruktaḥ || 4 || utá vā yāḥ sahasya pravi-
 dvān mārto mārtaṃ marcāyati dvayéna | ūtaḥ pāhi stava-
 māna stuvāntam āgne mākir no duritāya dhāyīḥ || 5 ||

(१४८) अथर्वनासिपुत्रपाततर्षं सूक्तम्

(१-५) वर्चस्यास्य सूक्तस्योच्यो दीर्घतया ऋषिः । मर्हिदेवता । त्रिष्टुप् छन्दः ।

॥१॥ मयिष्टदीं विष्टो मातरिश्वा होतारं विश्वाप्तुं विश्वदेव्यम् ।
 नि यं दधुर्मेनुप्यासु विष्टु स्वर्णं चित्रं वपुषि विभावम् ॥१॥

Māthīd yād īm viṣṭō mātariśvā hōtāraṃ viśvāpsum vi-
 śvādevyam | nī yāṃ dadhūr manushyāsu vikṣhū svār nā
 citrām vāpushe vibhāvam || 1 ||

O ever-youthful and mighty adorable Lord, may you listen to my most reverential and earnestly recited hymns. Whilst some praise you and others defy you, I would continue to sing your splendid glory, since I love and revere you so much. 2

O adorable Lord, your fostering rays, perceiving the blindness of the son of a distressed mother, relieve him of his grief. Being omniscient, you offer protection to the righteous. Malevolent enemies would ever be unable to do them harm. 3

O adorable Lord, may he who does not allow homage to be offered and who does not offer homage himself and thus through ambiguity seeks to inflict injury on us, may his intentions be heavy on him and may his evil words injure him only. 4

And, O Lord, the source of might, whosoever assails another person, a worshipper of yours, with ambiguity, save him from this wicked. O adorable Lord, may you not consign us to misfortunes. 5

The cosmic wind, of the firmament has churned out the cosmic fire, the invoker of Nature's bounties, multipurposeful and multicoloured, from its sources. The cosmic fire, beautiful like the resplendent sun, has been duly established in men-folk for the sustenance of their bodies. 1

ददानमिन्न ददभन्तु मन्माभिर्वैरुथं मम तत्त्वं चाकम् ।
 जुषन्तु विश्वान्यस्य कर्मोपस्तुतिं भरमाणस्य कारोः ॥२॥
 नित्यं चित्तु यं सदेनै जगृभ्रे प्रशस्तिभिर्दधिरे यज्ञियासः ।
 प्र सृ नयन्त गृभयन्त इष्टावशासो न रथ्यो रारहाणाः ॥३॥
 पुरुणि दुसो नि रिणाति जम्भेराद्रोचते वन आ विभावा ।
 आदस्य वातो अनु वाति शोचिरस्तुर्न शयीमसनामनु द्युन् ॥४॥
 न यं रिपवो न रिषण्यवो गर्भे सन्तै रेपणा रेपयन्ति ।
 अनुधा अप्रिया न दभन्नभिरव्या नित्यास ई प्रेतारो अरक्षन् ॥५॥

dadānam in nā dadabhanta
 māmāgnīr varūtham māna tāsya cākan | jushānta vīśvān̄y
 asya kārmoṣpastutiṁ bhāramāṇasya kārōḥ || 2 || nitye cin mī
 yām sādane jagrībhre prāśastibhir dadhirē yajñīyāsah | prā
 sū nayanta grībhāyanta ishtāv āśvāso nā rathyō rarahūṇāḥ
 || 3 || purāṇi dasmō nī ripati jāmbhāir ād rocate vāna ā vi-
 bhāva | ād asya vāto ānu vāti šocīr āstur nā śūryām asa-
 nām ānu dyūn || 4 || nā yām ripāvo nā riṣaṇyāvo gārbbhe
 sāntam reshaṇā reshayanti | andhā apasyā nā dabhann abhi-
 khyā nityāsa im pretāro arakṣhan || 5 ||

(१४६) पञ्चोपपञ्चाशद्विंशत्यध्यायः समाप्तः ।

(१-५) पञ्चोपपञ्चाशद्विंशत्यध्यायः समाप्तः । अग्निर्वेदः । विश्वः एतः ॥

१५० महः स राय एषते पतिर्दन्निन इन्स्य वसुनः पद आ ।

उप ध्रजन्तुमद्रयो विधन्ति ॥१॥

Mahāḥ sā rāyā śhate pātir dānn inā ināsya vāsunah
 padā ā | ūpa dhrajantam ādrayo vidhānn it || 1 ||

So long as I enumerate the glories of the cosmic fire, none can suppress me. The cosmic fire fully appreciates my approbations; and all the rest of the Natural forces are gratified in their turn whilst the fire is being glorified by us with praises. 2

Holy worshippers carry a fragment of this cosmic fire to their sacred place of worship and enshrine him with a chant of sacred hymns. Like the swift horses yoked to a chariot, they augment this fire quickly in the ceremonial place. 3

The destructive forest fire consumes numerous trees with his jaw-like flames. Then he brilliantly shines in the forest. The blowing wind then spreads this fire onwards, step by step, like the swift arrow of an archer. 4

The blind (of eyes) who sees not, and the blind of intellect detract not from his glory, whom no enemies, no malevolent adversaries harm even whilst yet in the embryo, for he is constantly defended by his admirers. 5

The adorable Lord of great riches is coming here; the Lord of lords comes to the place of affluence. May we worship Him for granting wealth and wisdom. As He is approaching, let us be ready with sweet devotional expressions to greet Him. 1

स यो वृषा नरां न रोदस्योः श्रवोभिरस्ति जीवपीतसर्गः ।
 प्र यः संज्ञाणः शिश्रीत योनौ ॥२॥
 आ यः पुरं नार्मिणीमर्दद्विदलः कविनेभन्योऽ नार्यो ।
 सूरौ न रुरुकाञ्छतात्मा ॥३॥
 अभि द्विजन्मा वी रञ्चनानि विश्वा रजोसि शुशुचानो अस्थात् ।
 होता यजिष्ठो अपां सधस्ये ॥४॥
 अयं स होता यो द्विजन्मा विश्वा दुधे वायीणि श्रवत्या ।
 मर्तो यो असौ सुतुको ददाश ॥५॥

sá yó vṛi-
 shā narām ná ródasyoḥ śrávobhir ásti jivápitásargah | prá
 yāḥ sastrāṇāḥ śiśritā yónau || 2 || á yāḥ pūram nārmīṇi
 ádided átyaḥ kavir nabhanyò nárva | sūro ná rurukyāñ cha-
 tátmā || 3 || abhi dvijánma trī racanāni víśva rájānsi śuśu-
 canó asthāt | hótā yájishṭho apām sadhásye || 4 || ayám sá
 hótā yó dvijánmā víśvā dadhé váryāni śravasyā | mārto yó
 asmai sutúko dadāsa || 5 ||

(१५०) पञ्चाशदुत्तरघातमं सूक्तम्

(१-१) वृषस्यास्य मूलस्थीवध्यो दीर्घतमा कविः । अग्निदेवता । उष्निक् छन्दः ॥

११५० पुरु त्वा दाश्वान्वोचिदरिभ्ये तव स्थिदा । तोदस्येव शरण आ मूहस्य ॥१॥
 व्यनिनस्य धनिनः प्रहोषे चिदररुपः । कदा च न प्रजिगतो अदेवयोः ॥२॥
 स चन्द्रो विप्र मर्त्यो महो मार्वन्तमो दिवि । प्रमेते अग्रे वनुषः स्याम ॥३॥

150.

Purú tvā dāśvān voce 'rír agne tiva svid á | todāsyeva
 śaranā á mahāsya || 1 || vy ánināsya dhanīnaḥ prahoshé cid
 áraraśah | kadā ca ná prajīgato ádevayoḥ || 2 || sá candró
 vipra mārtyo mahò vrādhantamo divi | prá-prét te agne
 vanúśhaḥ syāma || 3 ||

Great is the glory of the adorable Lord who rules over earth and heaven, and who, as well, guides the valour of men. It is He out of whom the creation has imbibed life, and who, entering into the womb, procreates (all living creatures). 2

He, who is wise and goes fast like the space wind, has lighted up the invincible city (the innermost cavity of the human body) and possessed of hundreds of forms is effulgent like a sun. 3

He, with his manifestation in the two realms, physical and spiritual, illuminates the three bright regions (terrestrial, interstitial and celestial) and shines over all the lustrous spheres. He is the invoker of all the cosmic forces and is present in the plasma of cosmic consciousness. 4

He, the invoker of divines (Nature's bounties) is manifested in the two realms (physical and spiritual). He bestows all excellent riches on that mortal who, with all his sincerity, surrenders completely to Him. Such a man is blessed with excellent progeny. 5

150

Whilst offering homage to you with reverence I, the humble one, implore you in many ways, O adorable. I come to your most honoured presence, as if (like a servant) in the house of a great master. 1

I ask you also to withhold your favour from those types of rebels who though rich, do not acknowledge you as their Lord, do not offer their riches for a noble cause and who disregard your authority. 2

O, wise adorable God, assuredly that mortal who worships you becomes a celestial moon, the beauty and happiness personified, and further becomes the most eminent of the divines. May we, therefore, ever be your most enthusiastic worshippers. 3

(१५१) एकपञ्चाशदुत्तराध्यायतमं सूक्तम्

(१-१) नववर्ष्यास्य सूक्तस्योपाख्यो दीप्यतामः ऋषिः । (१) प्रथमर्चा मित्र (१-२) द्वितीयापह्नाभः
मित्रावरुणौ देवताः ॥ अंगोती ॥ २३ ॥

१२०१ मित्रं न यं शिष्या गोपुं गव्यवः स्वाध्वो विदधे अप्सु जीर्जनम् ।
 अरेजिता रोदसी पाजसा गिरा प्रति प्रियं यजतं अनुषामवः ॥१॥
 यह त्वद्वां पुरुमीळ्हस्य सोमिनः प्र मित्रासो न दधिरे स्वाधुवः ।
 अध क्रतुं विदतं गातुमर्चत इत श्रुतं वृषणा पस्त्यावतः ॥२॥
 आ वां भूयन्क्षितयो जन्म रोदस्योः प्रवाच्यं वृषणा दक्षसे मुहे ।
 यदीमृताय भरथो यदवते प्र होत्रया शिष्या वीथो अध्वरम् ॥३॥

151.

Mitrāṇo nā yaṁ śiṣyā gōṣhu gavyāvah svādhyo vidā-
 the apsu jījanan | ārejetām rōdasi pājasa girā prāti priyāṁ
 yajatām janūśhām āvah || 1 || yād dha tyād vām purumīḥā-
 sya somīnaḥ prā mitrāso nā dadhiré svābhūvah | ādha krā-
 tum vidatam gātūm ārvata, uti śrutam vṛishanā pastyāva-
 taḥ || 2 || ā vām bhūshan kshītāyo jānna rōdasyoḥ pravā-
 cyam vṛishanā dākshase mahé | yād īm ṛitāya bhārvatho yād
 ārvate prā hōtrayā śhuyā vītho adhvarām || 3 ||

प्र सा क्षितिरसुर या माहिं प्रियं क्रतावानावृतमा घोपथो बृहत् ।
 युवं दिवो बृहतो दक्षमाधुवं गां न धुर्युषं युजाथे अपः ॥१॥
 मुही अत्र महिना वारंमृष्वयोऽरेणवस्तुज आ सद्मन्धेनवः ।
 स्वरन्ति ता उपरताति सूर्यमा निमृचं उपसस्तकुवीरिव ॥५॥

prā sū kshī-
 tīr asura yā māhi priyā ṛitāvānāv ṛitām ā ghoshatho brī-
 hāt | yuvām divo bṛihatō dāksham ābhūvam gām nā dhury
 ūpa yujāthe apāḥ || 4 || mahī ātra mahinā vāram ṛiṇvatho
 'reṇāvas tūja ā sādman dhenāvah | svaranti tā uparātāti
 sūryam ā nīmruca ushāsas takvavir iva || 5 ||

Heaven and earth have been very much agitated by the force and energy of the cosmic fire, who is like a friend and benefactor of mankind and who deserves our adoration. It is he whom pious devotees, aspiring to obtain wealth and wisdom have generated by their sacred acts in the vital life-force of the human mind and body. 1

They, the poets, your admirers, offer to you both cosmic lights and cosmic plasma, the abundantly flowing and spontaneous melodious praises. Therefore, may you both consent to contribute to the wisdom of the poets and their ability to sing and listen, O bestowers of bliss, to the prayer of the family. 2

People glorify, O cosmic light and cosmic plasma, your manifestation in celestial space and earth to attain great strength. May you assuredly grant the desires of righteous men as the reward of their selfless works, and go to the place of worship to accept the offering that is solemnized with praise and oblation. 3

O mighty gracious divines (the cosmic light and cosmic plasma), we have carefully made that place a spot of worship which is most agreeable to you. O guardians of eternal laws, may you proclaim the ceremony having been duly performed. And may you harness this little ceremony with the vast operations going on in the cosmos like yoking a bull to the chariot. 4

Upon this vast earth you have given excellent cows, who continue to live under your care and protection. The innocent milch-kine, yielders of large quantities of milk return to their stalls at the day-end, and at the dawn, on the cloudy days, they anxiously cry for the sun, just as one cries, when sees thieves having entered in the house. 5

२२१० आ वामृताय केशिनीरनूषत् मित्रं यत्र वरुणं गातुमर्चयः ।
 अव त्मना सृजतं पिन्यतं धियो युवं विप्रस्य मन्मनामिरज्ययः ॥६॥
 यो यो युज्ञेः शशमानो ह दाशति कविर्होता यजति मन्मुसार्धनः ।
 उपाह तं गच्छथो वीथो अंधुरमच्छा गिरः सुमतिं गन्तमस्म्यु ॥७॥
 युवां युज्ञेः प्रथमा गोभिरञ्जत कृतावाना मनसो न प्रयुक्तिषु ।
 भरन्ति वां मन्मना संयता गिरोऽहंभ्यता मनसा रेवदाशाथे ॥८॥
 रेवद्वयो दद्याथे रेवदाशाथे नरा मायाभिरितर्जत माहिनम् ।
 न वां द्यावोऽहंभिर्नोत सिन्धवो न देवत्वं पणयो नानशुर्मघम् ॥९॥

ā vām ṛitāva keśinīr anūshata mitra yātra vārūṇa gā-
 tīm āreathah | āva tmāna srijātam pīnyatam dhiyo yuvām
 viprasya mānmanam irajyathah || 6 || yō vām yajñāih śaśa-
 mānō ha dāśati kavir hōtā yājati manmasādhanah | ūpāha
 tīm gācchatha vīthō adhvaram āchā girah sumatīm gantam
 asmayū || 7 || yuvām yajñāih prathamā gōbhīr añjata ṛitā-
 vana mānaso nā prāyuktishu | bhāranti vām mānmanā sam-
 yātā girō 'dripyatā mānasā revād āśathe || 8 || revād vāyo
 dadhāthe revād āśathe nārā mayābhir itānti māhinam | nā
 vām dyāvō 'bubhir nōtā sindhavo nā devatvām paṇāyo nā-
 nasur maghām || 9 ||

(१५२) द्विपञ्चाशदनुक्तपञ्चातमं सूक्तम्

(१-७) सप्तवंस्यास्य सूक्तस्वीकृत्यो दीयन्तना ऋषिः । मित्रवरुणो देवते । विष्णुर् एवम् ।

२२१० युवं वस्त्राणि पीवसा वसाथे युवोरच्छिद्रा मन्तवो ह सर्गाः ।
 अवातिरतमनृतानि विश्वं ऋतेन मित्रावरुणा सचेधे ॥६॥

Yuvām vāstrāṇi pīvasā vasāthe yuvor āchidrā mātavo
 ha sārgāh | āvātiratam anṛitāni viśva ṛitēna mitrāvaruṇā
 sacethe || 1 ||

O cosmic light and cosmic waters, wherever people acknowledge your existence, the lofty flames of cosmic (as well as of ceremonial) fire greet you; may you both bless us of your own accord with a discriminating matured intellect, since both of you are inspirers of poetic thoughts of the seer. 6

May both of you go to him and love his noble performance, who endowed with intelligence invokes you with his prayers, praises you, and worships you. Come, therefore, lovingly to respond to our worship, and be favourably disposed towards us. 7

O both of you, abiding by the eternal laws, the devotees honour you first with selfless work, discriminative intellect and disciplined mind, and trained senses. They offer to you praises and you then generously bestow wealth and wisdom on them. 8

O leaders, you graciously give food along with wealth, to all of us with your wide and ample provisions. Neither the heaven, nor the firmament, neither days nor nights, nor the oceans and nor the greedy wicked attain your divinity or your grandeur. 9

152

O cosmic light and cosmic plasma, you decorate yourself with uninterrupted vestments (of radiance). Your plans and activities are free from faults. You conquer all falsehood and closely cleave unto the eternal law. 1

एतच्चन त्वो वि चिकेतदेपां सत्यो मन्त्रः कविशस्त ऋचावान् ।
 त्रिरश्रि हन्ति चतुरश्रिऋगो देवनिदो ॥ २ ॥
 अपादिति प्रथमा पद्वतीनां कस्तद्वी मित्रावरुणा चिकेत ।
 गर्भो भारं भरत्वा चिदस्य कृतं पिप्लवृत्तं नि तारीत् ॥ ३ ॥
 प्रयन्तमिस्परि जारं कुनीनां पश्यामस्मि नोपनिषद्यमानम् ।
 अनवपृग्णा वितता वसाना प्रियं मित्रस्य वरुणस्य धाम ॥ ४ ॥

etac canā tvo vī ciketaḥ eśhām satyō māntrah
 kaviṣastā rīghāvan | trirāśrim hanti cāturaśrir ugrō deva-
 nido hā prathamā ajūryan || 2 || apād eti prathamā padvāti-
 nām kāś tād vām mitrāvaruṇā ciketa | gārbho bhārām bha-
 raty ā cid asya rītām pīparty āṇṛitam nī tārit || 3 || pra-
 yāntam it pāri jārām kanīnām paśyāmasi nōpanipādyamānam |
 ānavapṛignā vītata vāsānam priyām mitrāsya varuṇasya
 dhāma || 4 ||

अनश्वो जातो अनभीशुरवा कनिकदत्पतयदूर्ध्वसातुः ।
 अचित्तं ब्रह्म जुजुषुर्वानः प्र मित्रे धाम वरुणे गुणन्तः ॥ ५ ॥
 आ धेनवो मामतेयमवन्तीर्गन्धर्प्रियं पीपयन्तस्मिन्नधनं ।
 पित्वो भिक्षेत वयुनानि विद्वानासावितासन्नदितिसुरुष्येत् ॥ ६ ॥
 आ वा मित्रावरुणा हव्यजुष्टिं नमसा देवाववसा ववृताम् ।
 अस्माकं ब्रह्म पृतनासु सहा अस्माकं वृष्टिर्दिव्या सुपरा ॥ ७ ॥

anaśvō jātō anablīṣūr ārvā kānikradat patayad
 ūrdhvāsānuḥ | acīttam brāhma jujushur yūvānaḥ prā mitrē
 dhāma varuṇe gṛiṇāntaḥ || 5 || ā dhenāvo māmāteyām āvan-
 tīr brahmapriyam pīpayan sāsminn ūdhan | pitvō bhiksheta
 vayunāni vidvān āsāvīvāsann āditim urushyēt || 6 || ā vām
 mitrāvaruṇā havyājushtim nāmasā devāv āvasā vavṛityām |
 asmākam brāhma prītanāsu sahyā asmākam vṛištīr divyā
 supārā || 7 ||

Each one of you (cosmic light and cosmic plasma) is competent to discern the truth, is wise, commended by the learned and intelligent. The sharp four-edged weapon defeats the three-edged one (the well-armed slays the less efficiently accoutred one). The antagonists of divine forces, assuredly, are bound to perish ultimately. 2

O cosmic light and cosmic plasma, who could have thought that, assisted by you, dawn, devoid of foot, would march ahead of creatures possessing feet; and that your infant (the sun) would sustain the burden of this world. He diffuses the light of truth and dispels the darkness of falsehood. 3

We only behold the sun, the lover of the maiden dawns, ever in movement, never stopping for an instant, clad in inseparable radiance, and spreading far and wide its glory in the beloved abode of cosmic light and cosmic plasma. 4

Though without a horse and without reins, he moves with swiftness and then with its roaring grandeur ascends to higher and higher summits. The ever-youthful sun passes through the realms of cosmic light and cosmic plasma. May we praise and glorify him with hymns of deep meaning. 5

May the cows serve the attached loving devotee with their well-filled udders. May the invoker, fully conversant with the details of worship, pray for nourishing food. May the dedicated devotee attain spotless fame. 6

O cosmic light and cosmic plasma, may I offer oblation to you with all due reverence. May our dedication and offerings lead us to victory in our struggles. May we have showers of rain from space to make us prosperous. 7

(१५३) यिप्रायानुत्तरयातमे सूतम्

(१-५) यगुर्नयस्यास्य सूतस्योक्त्यो दीयतेषां कृषिः । मित्रावरुनो देवते । यिप्रा उक्तः ॥

यजामहे वां महः सजोषां हव्येभिर्मित्रावरुणा नमोभिः ।
 घृतेघृतसू अध यद्दामस्मे अध्वर्यवो न धीतिभिर्भरन्ति ॥१॥
 प्रस्तुनिर्या धाम न प्रयुक्तिर्यामि मित्रावरुणा सुवृक्तिः ।
 अनक्ति यद्वा विदथेषु होता मुञ्च वां सुरिवृषणावियक्षन् ॥२॥

158.

Yājāmahe vām mahāḥ sajośhā havyébbhir mītrāvaruṇā
 nāmobbhiḥ | ghṛitātr ghṛitasnū ādha yād vām asme adhvar-
 yāvo ná dhītibhir bhāranti || 1 || prástutir vām dhāma ná
 práyuktir āyāmi mītrāvaruṇā suvṛiktīḥ | anākti yād vām
 vidāthesu hótā suninām vām sūrīr vṛishaṇāv iyakshan || 2 ||

पीपाय धेनुरदितिरिताय जानाय मित्रावरुणा हविर्दे ।
 हिनोति यद्वा विदथे सपर्यन्तस रातहव्यो मानुषो न होता ॥३॥
 उत वां विसु मद्यास्वन्धो गाव आपश्च पीपयन्त देवीः ।
 उतो नो अस्य पूर्यः पतिर्दन्वीत पातं पर्यस उस्त्रियायाः ॥४॥

pīpāya dhenūr āditir itāya jānāya mītrāvaruṇā havirdē | hi-
 nōti yād vām vidāthe saparyān sā rātābhavyo mānusho ná
 hótā || 3 || utā vām vikshū madyāsv āndho gāva āpaḥ ca
 pīpayanta devīḥ | utō no asyā pūrvyāḥ pātir dān vītām pā-
 tāṁ pāyasa usriyāyāḥ || 4 ||

153

O cosmic light and cosmic plasma, highly energetic and endowed with mutual affinities, our ministerial chiefs have been speaking of you both in the highest terms and therefore, all of us are also adoring you reverentially with our offerings. 1

O cosmic light and cosmic plasma, here is offered to you our devotional prayer. Here we think of you with affection as if belonging to one's own home. O mighty showerer of bliss, our learned invoker solicits happiness by performing fire-ceremony, offers his homage to both of you in these operations. 2

O cosmic light and cosmic plasma, may the productive milch-cow furnish abundant milk for the dedicated virtuous man, as when the ministrant priest glorifying you propitiates in the solemnity while performing the fire-ceremony. 3

May you both (cosmic light and cosmic plasma) make all deserving people prosperous with the supply of food, cows and water. And may the cosmic fire, the old patron, enrich us. May you both accept the sacrificial food and the milk of the milch-cow. 4

१५४) यत्पुनश्चरदुत्तमम धर्मम्

१-६) यद्व्यासस्य सत्सर्वायस्यो दीर्घतमः कर्मि । विष्णुर्देवता । विष्णुर्देवः ॥

५५) विष्णोर्नु कं धीर्याणि प्र वोचं यः पार्थिवानि विमुमे रजांसि ।
 यो अस्कंभायदुत्तरं सुधर्यं विचक्रमाणस्त्रेधोरगायः ॥१॥
 प्र तद्विष्णुः स्तवते वीर्येण मृगो न भीमः कुचरो गिरिष्ठाः ।
 यस्पोरुषु त्रिषु विक्रमणेर्ष्यावधियन्ति भुवनानि विश्वा ॥२॥
 प्र विष्णवे शपसेन मन्म गिरिक्षिते उरुगायाय वृष्णे ।
 य इदं द्वाघं प्रयतं सुधर्यमेकं विमुमे विभिरित्पदेभिः ॥३॥

154.

Vishnor nu kam vīryāni prā vocam yāḥ pāṛthivāni vi-
 mame rājānsi | yō āskabhayaḥ ūttaram sadbāstham vicakra-
 mānās tredhōrugāyāḥ || 1 || prā tād vīshṇu stavate vīryēna
 mṛigō nā bhīmāḥ kucarō girisbthāḥ | yāsyorūshu trishū vi-
 krāmaṇeshv adhikshiyānti bhūvanāni viṣvā || 2 || prā vī-
 shṇave sūshām etu mānma girikshīta urugāyāya vṛishṇe |
 yā idam dirghām prāyatam sadhāstham ēko vimamē tribhīr
 it padēbhiḥ || 3 ||

यस्य त्री पूर्णा मधुना पदान्यक्षीयमाणा स्वधन्य मदेन्ति ।
 य उ त्रिधातुं पृथिवीमुत यामेकं द्वाधार् भुवनानि विश्वा ॥४॥
 तदस्य त्रियमभि पाथो अद्यां नरो यत्र देवयो मदेन्ति ।
 उरुक्रमस्य स हि बन्धुरित्था विष्णोः पदे पदे मधु उत्सः ॥५॥

yāsyā trī pūrṇā mādhuṇa padāny ākshi-
 yamānā svadhāyā mādanti | yā u tridhāta pṛithivīm utā
 dyām ēko dādihāra bhūvanāni viṣvā || 4 || tād asya priyām
 abhī pātho aṣyam nāro yātra devayāvo mādanti | urukra-
 māsyā sā hi bāndhur itthā vīshṇoḥ padē paramē mādḥva
 ūtsaḥ || 5 ||

Earnestly I glorify the mighty deeds of the all-pervading God, who has made the terrestrial bodies, who is highly glorified and who upholds the extensive cosmos, possessed of three types of motions of translation, of rotation and of vibration. 1

The all-pervading God has been dominating by His prowess like a sturdy wild mountain lion. Within His three-extended paces, He covers the entire creation. 2

To Him alone, who has created the entire extensive universe with three components (macro, micro, and ultra-micro), and who is the showerer of bliss, the upholder of clouds, and the one glorified by all, are dedicated our learning and endeavours; 3

and to the one in whose imperishable, delightful and self-ordained three regions lives and rejoices the world, and who, verily, alone upholds the terrestrial and celestial regions with the three-fold elements (tranquil, active and inert). 4

May I occupy that enviable position of His in which the godly virtuous people find delight. In the exalted station of this all-pervading God, there is a (perpetual) fountain of felicity and He is ever a friend of the earnestly active. 5

ता वां वान्तं न्युज्मसि गमध्वं यत्र गात्रे भूरिशृङ्गा अवासः ।
अत्राह तदेस्त्वायस्य वृष्णः परमं पदमयं भ्रातृ भूरि ॥८॥

ta vām vāstuny uṣṇasi gāmadhyai yātra gāvo
 bhūriṣṭīṅgā ayāsaḥ | ātrāha tād urugayāsya vṛiṣṇaḥ para-
 mām padām āva bhāti bhūri || 6 ||

(१००) पञ्चमभागद्वयसंज्ञितम् भूतम्

(१-२) पदव्यस्य सप्तम्याच्यो दीर्घतमाः ऋषिः । (१-३) त्रयमृचस्य ऋषिः ।

(४-३) द्वितीयनृपस्य च विष्णुदेवता । जगती उच्यते ॥

प्र वः पान्तमन्धसो धियायुते महे शूराय विष्णवे चार्चत ।
 या सानुनि पर्वतानामदाभ्या महस्तस्थतुर्यतेय साधुना ॥१॥
 त्रेपमिस्था समरणं शिमीयतोरिन्द्राविष्णु सुतपा वांसुरुज्वनि ।
 या मर्त्याय प्रनिधीयमानमिच्छुजानोरस्तुरसनामुत्पद्यथः ॥२॥
 ता इ वधीन्ति महस्य पांस्यं नि मात्रां नयन्ति रेतसे भुजे ।
 दधाति पुत्रोऽधरं परं पितुर्नाम तृतीयमर्थं रोचने दिवः ॥३॥

155.

Prā vaḥ pāntam āndhaso dhiyāyatē mahē śūrāya vi-
 śhṇave cārcata | yā sānuṁ pārvatānām ādābhyā mahās ta-
 sthātur ārvateva sādhnā || 1 || tveshām itthā samāraṇam
 śṇivator indrāviśṇū sutapā vām uruśhyati | yā mārtyāya
 pratidhūyāmānam it kṛṣṇor āstur asanām uruśhyāfhaḥ || 2 ||
 tā im vardhanti māhy aśya paūṁsyam nī mātārā nayati
 rēfase bhuje | dādāti putrē 'varam pāram pitūr nāma tṛi-
 tīyam ādhi rocanē divāḥ || 3 ||

We pray that both of you may go to those regions of enlightenment where the penetrating and wide-spreading rays get free admittance. Here exists the effulgent supreme abode of the highly-praised and all pervading God, the showerer of benefits. 6

155

May you respectfully offer wholesome drinks to both the invincible great sun and to the thunder-clouds who have ascended on the hill-tops with the speed of a fast moving horse. 1

O sun and thunder-clouds, the extensive and blinding effulgence of both of you has been very much augmented by the devotee by his exhilarating offerings. Both of you have given extensive support to the fire-projectile for the protection of men. 2

These offerings increase the virility of this sun, which He then establishes between the two mothers (earth and heaven) for generation and gratification. Just as the son has the inferior and superior, and a third (middle) appellations of the father, similarly the sun establishes its effulgence in the celestial space. 3

तत्तदिदं स्य पोस्यं गृणीमसीनस्य त्रातुरवृकस्य माळहुषः ।
 यः पार्थिवानि त्रिभिरिद्विगोमभिरुक्तं कर्मिष्टास्त्रायाचं जीवसे ॥४॥
 द्वे इदं स्य कर्मणे स्वर्दशोऽभिरव्याच मर्त्यो भुरण्यति ।
 तृतीयं स्य नकिरा दधपति वयश्च न पतयन्तः पतुत्रिणः ॥५॥
 चतुर्भिः साकं नेवति च नामभिश्चकं न वृत्तं व्यतीरवीविपत् ।
 बृहच्छरीरो विमिमान् अक्रभिर्युवाकुमारः प्रत्येत्याहुवम् ॥६॥

tāt-tad id asya paūnsyam
 grīṇīmaśīnāsya trātur avṛikāśya māḷhūśah | yāḥ pāṛthivāni
 tribhīr id vīgāmabhir urū krāmishṭoraṅgāyāya jīvāse ॥ 4 ॥
 dvē id asya krāmaṇe swardśho 'bhikhyāya mārtyo bhuraṇ-
 yati | trītiyam asya nākir ā dadharshati vāyaś canā patā-
 yantaḥ patatṛiṇaḥ ॥ 5 ॥ catūrbhiḥ sākāṁ navatīm ca nāma-
 bhiḥ cakrām nā vṛittām vyātīr avīvipat | bṛihāccharīro
 vimīmāna rikvabhir yūvākumārāḥ prāty ety āhavām ॥ 6 ॥

(१५६) पदपञ्चाशदुक्तपाततमं सूत्रम्

(१-१) पञ्चाशत्स्य सूत्रस्यावयो दीयतेमा अवि । विष्णुदेवता । जगती छन्दः ॥

॥२३॥ भवो मित्रो न शेव्यो घृतामुनिर्विभूतद्युम्न एवया उ सुप्रथाः ।
 अघा ते विष्णो विदुर्पा चिदध्वः स्तोमो यज्ञश्च राध्वो हविष्मता ॥१॥
 यः पूर्याय वेधसे नवीयसे सुमज्जानये विष्णवे ददाशति ।
 यो ज्ञातमस्य महतो महि ब्रवत्सेदु श्रवोभिर्युज्यं चिदभ्यसत् ॥२॥

156.

Bhāvā mitró nā śevyo ghṛitāsutir víbhūtadyumna evayā
 u saprāthhāḥ | ādhā te víshṇo vidúshā cid ārdhya stómo
 yajñāś ca rádhyo havishmatā ॥ 1 ॥ yāḥ pūrvyāya vedhāse
 nāvīyase sumājñānaye víshṇave dádaśati | yó jātām asya
 mahatō máhi brávat sēd u śṛāvobhir yújyam cid abhy āsat
 ॥ 2 ॥

Therefore we celebrate the virility of this (sun) who is powerful and foe-less, and who is a gracious saviour and who traverses widely the interspace above the earth in three consecutive paces so that the world may live with its full existence. 4

The mortal man is able to track two steps of this effulgent sun, traversing in celestial space, but he comprehends not the third one; in fact, no bird soaring in the interspace can trace it. 5

He (the sun) by his gyrations, causes ninety into four (360) rotations (of the earth, 360 days in a year), like a circular wheel, moving on its axis,—the massive body of the sun again and again appears daily in many forms, ever-matured young, not immature, he comes as if to participate in our morning invocations. 6

156

O sun, producer of sap, resplendent, and accessible everywhere, may you be helpful like a friend to us. And, as, such, compliments are repeatedly paid to you by the wise and sacred fire-rituals solemnized by the offerer of oblations. 1

He who presents offerings to the Lord, the Self in the sun, the most ancient, yet also the recent, the self-born, and the one who describes the great birth of this mighty sun, that devotee alone verily attains prosperity and high status. 2

तर्ह्यु स्तोतारः पूर्य यथा विद क्रतस्य गर्भं जनुषां पिपर्तन ।
 आस्य ज्ञानन्तो नाम चिद्वक्तन महस्ते विष्णो सुमतिं भजामहे ॥३॥
 तमस्य राजा वरेणस्तमश्चिना कर्तुं सचन्त मारुतस्य वेधसः ।
 दाधार दक्षंसुत्तममहर्विदं व्रजं च विष्णुः सखिवौ अपोर्णते ॥४॥
 आ यो विवायं सूचथाय देव्य इन्द्राय विष्णुः सुकृते सुकृत्तरः ।
 वेधा अजिन्यत्त्रिपथस्य आर्यमृतस्य भागे यजमानमाभजत् ॥५॥

tām u stotārah pūrvyām yāthā vidā ṛitāsya gārbham
 janūshā pipartana ! āsya jñānto nāma cid vivaktana ma-
 hās te viṣṇo sumatīm bhajāmahe ॥ 3 ॥ tāni asya rājā vā-
 ruṇaś tām aṣvīnā krātum sacanta mārutasya vedhāsaḥ
 dādharma dāksham uttamam aharvidam vrajām ca viṣṇuḥ
 sākhiṇān apornutē ॥ 4 ॥ ā yō vivāya sacāthāya daīvyā in-
 drāya viṣṇuḥ sukṛite sukṛittarah | vedhā ajinvat trishadha-
 sthā āryam ṛitāsya bhāgē yājamānam ābhajat ॥ 5 ॥

(१५७) सप्तम्यादादुत्पत्तयतमं सूक्तम्

(१-६) षड्वक्त्रस्य सूक्तस्वोपपत्त्यो दीक्षिता ऋषिः । अधिनी देवते । (१-४) प्रथमादि
 चतुर्कचां ऋग्गी, (५-६) षड्वक्त्रस्योऽथ त्रिपथं इन्द्रस्य ॥

॥१५७॥ अबोध्यभिर्ज्म उदेति सूर्यो व्युत्पाद्यन्द्रा महावो अर्चिषा ।
 आयुक्षातामश्चिना यातये रथं प्रासावीह्वेः सविता जगत्पृथक् ॥१॥

157.

Abodhy agnir jma ūd eti sūryo vy ūshās candrā mahy
 āvo arcishā | āyukshātām aṣvīnā yātave rātham prāśāvīd
 . devāḥ savitā jāgat prīthak ॥ 1 ॥

O singers, may you propitiate of your own accord that Self in the sun, who is existent from very old times and is the centre of all orderly creation. O sun, aware of your greatness, may we celebrate your name and enjoy your favour. 3

The royal sun works in perfect unison with space-winds, and Nature's forces and around him move the twins, the earth and the moon. The sun with his associates has the supreme control on the light that causes the day and he breaks open the cluster of clouds . 4

The celestial sun, the prime mover of cosmic activity, comes to assist the lower self (the soul), the accomplisher of noble deeds. He (the sun) being present in all the three regions, shows favour to the virtuous people and admits the performers of dedicated acts to their appropriate shares. 5

157

Fire is awakened on the earth ; the sun rises ; the refulgent dawn, exhilarating by her radiance, has adorned the horizon. The twins (the physicians and surgeons) have yoked their car and put it on road to help the sick and wounded. The divine sun has put the world on different routines. 1

यद्यज्ञाये वृषणमश्विना रथं धृतेन नो मधुना क्षत्रमुक्षतम् ।
 अस्माकं ब्रह्म पृतनासु जिवन्तं वयं धना शरसाता भजेमहि ॥२॥
 अर्वाद् त्रिचक्रो मधुवाहनो रथो जीराश्वो आश्वनो र्यानु सुपुटतः ।
 त्रिवन्धुरो मधवा विश्वसो भगुः शं न आ वक्षद्विपदे चतुष्पदे ॥३॥
 आ न ऊर्जं बहतमश्विना युवं मधुमत्या नः कसाया मिमिक्षतम् ।
 प्रायुस्तारिष्टुं नी रपांसि मृक्षतं सेधतं द्वेषो भवतं सचाभुवा ॥४॥

yād yuñjāthe vṛṣhaṇam
 aṣvinā rātham ghr̥itēna no mādhunā kṣatrām ukshatam
 asmākam brāhma pṛitanāsu jinvatam vayāṃ dhānā śīrasātā
 bbajemahi || 2 || arvāṁ tricakrō madhuvāhano rātho jīrāśvo
 aṣvinor yātu sūshṭutah | trivandhurō maghāvā viśvasaubha-
 gaḥ śāṃ na ā vakshad dvipāde cātushpade || 3 || ā na ūr-
 jaṃ vahatam aṣvinā yuvām mādhumatyā naḥ kāsayā mi-
 mikshatam | prāyus tārishtam nī rāpānsi mṛikshatam sé-
 dhatam dvēsho bhāvatam sacābhuvā || 4 ||

युवं ह गर्भं जगतीषु धृत्यो युवं विश्वेषु भुवनिष्वन्तः ।
 युवमग्निं च वृषणावपश्च वनस्पतीरश्विनावेरेयेथाम् ॥५॥
 युवं ह स्यो भिषजां भेषजेभिरथो ह स्यो रय्याद् गन्धेभिः ।
 अथो ह क्षत्रमग्निं धत्थ उग्रा यो वां हविष्मान्मनेसा ददादा ॥६॥

yuvām ha gārbham
 jūgatiṣhu dhattō yuvām viśveshu bhūvaneshv antāḥ | yu-
 vām agnīm ca vṛṣhaṇāv apāś ca vānaspātīr aṣvināv aīraye-
 thām || 5 || yuvām ha stho bhishajāḥ bleshajēbhīr ātho ha
 stho rathyā rāthyebhiḥ | ātho ha kṣatrām ādhi dhattā
 ugrā yō vām havīṣhmān mānasaḥ dadāsa || 6 ||

O twins (physicians and surgeons), as you are harnessing your mighty bounteous chariot, we pray to you that with your car and treatment, may you refresh our brave soldiers engaged in war with honey and butter. May you also provide wisdom to our learned men in their endeavours. May our heroes obtain riches in their ventures. 2

May the three-wheeler chariot of the twins (physician and surgeon) drawn by swift horses (engines) laden with sweet nourishments, moving on three axles (to enable the chariot to move in three dimensions) all round well-set up bring prosperity to our men and cattle. 3

Bring us, O twins, vigour, animate us with your honeyed-sprays, prolong our lives, wipe away our pains, and ward off our enemies and be our associates. 4

Both of you, O twins, the showerer of benefits, are able to inseminate the germ of life in cows and other female cattle, within all living beings, and you supervise the supply of healthy fuel, water and plant materials (for our prosperity). 5

Both of you, physician and surgeon, are conversant with remedies, medicines and treatment. You ride in a quick vehicle drawn by well-trained steeds, and therefore, you, mighty divines, resolutely provide valour to the person, who with his intent devotion, offers his regards to you and seeks your help. 6.

१५८) अष्टपञ्चाशदुत्तरायतनं मूलम्

(१-५) पञ्चम्यास्य मृतम्योच्यते शीघ्रतया कृषि । अधिनो द्युतः । १-५) पञ्चम्यास्य विदुषः

(६) पञ्चम्यास्य विदुषः ॥

- ॥ वसू रुद्रा पुरुमन्तू वृधन्ता दशस्यतं नो वृषणावभिष्टौ ।
 दत्ता ह यद्रेक्षण औच्यो वां प्र यत्सुखाथे अकंवाभिरुती ॥१॥
 को वा दाशसुमतये चिदस्ये वसु यद्वेथे नमसा पदे गोः ।
 जिगृतमसे रेवतीः पुरंधीः कामप्रेणेव मनसा चरन्ता ॥२॥
 युक्तो ह यदा तौभ्याय पेरुर्वि मध्ये अर्णसो धायि पृत्रः ।
 उर्प वामर्धः शरणं गमियं शूरो नाज्म प्रतयद्विरेवैः ॥३॥

158.

Vāsū rudrā purumāntū vridhānta daśasyātam no vṛi-
 shapāv abhiṣṭau | dāsrā ha yād rékṣa aucathyó vām prā
 yāt sasrāthe ákavabhir ūtí || 1 || kú vām dāsat sumatāye
 cid asyaí vāsū yād dhéthe námasā padé góh | jigṛítam asmé
 revátīḥ púramdhīḥ kāmāpreṇeva mánasā cārantā || 2 || yuktó
 ha yād vām tangryāya perúr ví mādhye árnaso dhāyi pa-
 jrāh | ūpa vām ávalḥ śaranām gameyam śūro nājma patā-
 yadbhir évaiḥ || 3 ||

उपस्तुतिरीच्यमुरुष्येन्मा मामिमे पतत्रिणी वि दुग्धाम् ।
 मा मामेधो दशतयाश्चितो धाक् प्र यदा वृद्धस्मनि खादति क्षाम् ॥१॥
 न मा गरन्नयो मातृत्तमा दासा यदा सुतमुव्वमवाधुः ।
 शिरो यदस्य त्रेतनो वितक्षस्त्ययं दास उरो अंसावपि ग्व ॥२॥

ūpastutir aucathyām urushyen mām mām
 imé patatṛiṇī ví dugdhām | mām mām édho dáśatayaṣ citó dhāk
 prā yād vām buddhās tuāni khādati kshām || 4 || ná mā
 garan nadyó mātṛítama dāsā yād īm sūsamubdham avā-
 dhuh | śīro yād asya traitanó vitákshat svayām dāsā úro
 ánsāv ápi gdha || 5 ||

O (twins) the possessors of wealth and defenders, both of you are exceedingly wise, great, full of virility, fulfillers of desires, and destroyers of adversaries, when the deserving devotee approaches you for assistance. May you come quickly forward with liberal help. 1

O twins, the possessors of wealth, who could have given us so liberally, as you have on our mere obeisance at the altar. May you grant us cows, rich in milk, since you have always the intention of granting the requests of others. 2

O twin divines, as your swift and mighty chariot, able to cross the sea, was harnessed and placed in the middle of the surging ocean for the rescue of the benevolent saviour, so may I swiftly reach your preserving protection as a victorious hero who returns home quickly as if by riding flying horses. 3

May the praise addressed to you, O twin divines, preserve the son of the righteous man. Let not these fast revolving days and nights exhaust me ; let not the tenfold pile of wood burn me : let it not be that the devotee of yours, now bound as slave himself, bite the earth. 4

The infidel adversaries (in wars and battles) so often hurl me down, even the old and decrepit, and yet the rivers, becoming kind to me as mothers, do not swallow me. Another heathen with tridentate spears inflicts injuries on my head, breast and shoulders. [Yet you could save me.] 5

दीर्घतमा मामतेयो जुजुर्वान्दशमे युगे ।
अपामर्थं यतानां यत्ना भवति सारथः ॥६॥

dirghātama māmateyó jujurvān da-
śamé yugé | apām árttham yatínām brahmá bhavati sārathih
॥ 6 ॥

(१५०) एकैकपदपुनरास्तम सूत्रम्

(१-५) पञ्चपस्यान्त्य सूत्रस्योच्यते दीर्घतमा क्रयिः । यावापृथिव्यां देवते । जगती छन्दः ॥

११॥ प्र यावां युज्ञोः पृथिवी ऋतावृधा मही स्तुपे विदथेऽपु प्रचेतसा ।
देवेभिर्ये देवपुत्रे सुदंससेत्या धिया वार्याणि प्रभृषतः ॥१॥
उत मन्ये पितुरद्रुहो मनो मातुर्महि स्वतवस्तद्वीमभिः ।
सुरेतसा पितरा भूमं चक्रतुरु प्रजायां अमृतं वरीमभिः ॥२॥
न सूनवः स्वपसः सुदंससो मही जङ्गुमतिरा पूर्वाचित्तये ।
स्यातुश्च सत्यं जगंतश्च धर्मेणि पुत्रस्य पाथः पदमद्वयाविनः ॥३॥

159.

Prá dyāvā yajñāṇi prithivī ṛitāvṛdhā mahī stushe vi-
dātheshu prācetasā | devēbhir yē devāputre sudānsasettthā
dhiyā vāryāṇi prabbūshataḥ ॥ 1 ॥ utā manye pitūr adruho
māno mātūr māhi svātavas tād dhāvīmabhiḥ | surētasā pi-
tārā bhūma cakratur urú prajāyā amṛtaṁ vārīmabhiḥ ॥ 2 ॥
tē sūnavaḥ svāpasah sudānsaso mahi jajñur mātārā pūrvā-
cittaye | sthātūa ca satyām jāgataḥ ca dhārmāṇi pūtrānya
pāthah padām ādvayāvinah ॥ 3 ॥

This long-tortured son of an affectionate mother thus might remain for ten long years in terrible state, and become decrepit. He, however, under the protection and care (of the physicians and surgeons) could live a long and dedicated life, and become a leader amongst learneds. 6

159

I glorify with sacred ceremonies the vast heaven and earth of divine origin, augmenters of worship, and intelligent in regard to operations of public use and who bring forth the choicest blessings through wonder-working wisdom. 1

And by invocations I propitiate the benevolent attitude of my affectionate father (heaven) and mother (earth) who with their virility and protective measures made this far-flung world immortal for their children. 2

These charming children of yours, the performer of deeds, recognize you as their great parent for having received from you the first instructions. For the welfare of inanimate and animate creation, they preserve the status of their guileless son (the fire). 3

ते मा॒यि॒नो म॒मिरे सु॒प्रचे॒तसो जा॒मी न॒योनी मिथु॒ना स॒मो॒कसा ।
 न॒व्यन॒व्यं त॒न्तु॒मा त॒न्वते दि॒वि स॒मु॒द्रे अ॒न्तः कु॒वर्धः सु॒दि॒तयः ॥४॥
 तद्वा॒घो अ॒द्य स॒वितु॒र्वरे॒ण्यं व॒यं दे॒वस्य॑ प्र॒सवे॑ म॒नामहे॑ ।
 अ॒स॒भ्यं द्या॒वापृ॒थि॒वी सु॒चे॒तुना॑ र॒यिं ध॑त्तं व॒सु॒मन्तं॑ श॒त॒ग्वि॒नम् ॥५॥

té māyīno mamire supra-
 cetaso jānī sāyonī mithunā sāmokasā | nāvyaṁ-navyaṁ
 tāntum ā tanvate divi sāmudrē antāḥ kavāyaḥ suditāyaḥ
 ॥४॥ tād rādho adyā savitūr vareṇyaṁ vayāṁ devāsya pra-
 savé manāmahe | asmābhyam dyāvāprithivī sucetūnā rayīm
 dhattam vāsumantam śatagvīnam ॥५॥

(१६०) षष्ठमुत्तराश्विनतमं पञ्चम

(१-५) षडव्यन्वत्यं तन्तुर्व्यावध्यो दीप्यन्तमा ऋषिः । द्यावापृथिव्यो देवते । तगती वन्दः ॥

ते हि द्या॒वापृ॒थि॒वी वि॒श्वदो॑भुव॒ ऋ॒ताव॑री रज॒सो धा॒रय॑त्के॒वी ।
 स॒ज॒न्म॑नी धि॒षणे॑ अ॒न्तरी॑यते दे॒वो दे॒वी ध॒र्म॒णा स॒र्वः शु॒चिः ॥१॥
 उ॒रु॒व्य॒चे॒मा म॒हिनी॑ अ॒मृश॑ता पि॒ता मा॒ता च॑ भु॒व॒नानि॑ र॒क्षतः॑ ।
 सु॒धृष्ट॑मि व॒पुष्ये॑उ॒ न रो॑द॒सी पि॒ता य॑त्सी॒मसि॑ रु॒पे॒रवा॑सयत् ॥२॥
 स य॑द्धिः प॒त्रः पि॒त्रोः प॒वित्रं॑वा॒न्पु॒नाति॑ धी॒रो भु॒व॒नानि॑ मा॒चय॑त् ।
 धे॒नुं च॑ पृ॒श्नि वृ॒षभे॑ सु॒रते॑सं वि॒श्वाहा॑ शु॒क्रं प॑यो॒ अन्य॑ दु॒क्षत॑ ॥३॥

160.

Té hi dyāvāprithivī viśvāṣambhuva rītāvarī rājaso dhā-
 rayātkavi | anjānmani dbishāṇe antār iyate devó devī dhār-
 manā sūryaḥ śūciḥ ॥ 1 ॥ uruvyācasā mahīnī asascatā pitā
 mātā ca bhūvanani rakshataḥ | sudhṛṣṭame vapushyē nā
 ródasi pitā yāt sīm abhi rūpaśr āvāsayat ॥२॥ sā vālniḥ putrah
 pitrōḥ pavitravān punāti dhīro bhūvanāni māyāya | dhenūṁ
 ca priṣṇim vṛishabbām surétaṣaṁ viśvābhā śukrām páyo
 asya dukshata ॥ 3 ॥

Those provident and wise divines, all of the same source, coupled to each other, living in the same place, knowing (their functions) and bright shining, they spread new, and ever-new warp and woof throughout the radiant cosmos. 4

So may we beg today for our growth the choicest wealth of the resplendent creator, our Lord, and through Him, may this benign heaven and earth bestow upon us riches of habitation and hundreds of things of value. 5

160

These two divines, heaven and earth, bestow happiness on all. They are bound by the universal law and sustain water (of rains in space) and are full of splendour. The resplendent sun proceeds in the inter-space for the discharge of his assigned duty. 1

Widely expanded, vast, not joined to each other, the celestial father and the terrestrial mother of all beings preserve the world. They are resolute on their paths and work for the good of all creatures. The father clothes everything with colourfully attractive forms. 2

Fire, the pure and the resolute son of these parents, sanctifies the worlds by his intelligence, and also sanctifies the milch-cow (the earth) and the vigorous bull (the heaven). He further daily milks the pellucid milk (of the heaven). 3

अयं देवानामपसामपस्तमो यो जजान रोदसी विश्वशंभुवा ।
 वि यो ममे रजसी मुकृतययाजरेभिः स्कम्भनेभिः समानृचे ॥४॥
 ते नो गृणन्ते महिनी महि श्रवः क्षत्र द्यावापृथिवी धातयो बृहत ।
 येनाभि कृष्टीस्ततनाम विश्वहा पुनाय्यमोजो अग्ने तमिन्वतम् ॥५॥

ayām devānām apāsām apástamo yó
 jajāna ródasi viśvāśambhuvā | ví yó mamé rájasi sukratū-
 yáyājārebhi skāmbhanebhiḥ sām āñrice ॥४॥ té no grīṇāné
 mahinī mahi śrávaḥ kshatrām dyāvāprithivī dhāsatho bṛi-
 hāt | yénābhī kṛīṣṭīś tatānāma viśvāhā panáyyam ójo asiné
 sām invatam ॥ 5 ॥

(१६१) पुरुषसुक्तमन्त्रतमं सुक्तम्

(१-१४) ननुदशर्चस्याम् सवर्षावप्यो दीर्घतमा कपिः । क्रमवो देवता । (१-१३) प्रथमादिप्रयोदशां
 वगती, (१४) चतुर्दशभि विष्टुं पन्दती ॥

किमु श्रेष्ठः किं यविष्ठो न आजगन्निर्मायते दूत्यं कयदूचिम ।
 न निन्दिम चमसं यो महाकुलोऽग्रे भ्रातरुण इहूतिमृदिम ॥१॥
 एकं चमसं चतुरं कृणोतन तहो देवा अत्रुवन्तह आगमम् ।
 सोधेन्वन्तु यद्येवा करिष्यथ साकं देवैर्यज्ञियांसो भविष्यथ ॥२॥
 अग्निं दूतं प्रति यद्व्रवीतनाश्वः कर्त्वा रथं उतेह कर्त्वी ।
 धेनुः कर्त्वा युवशा कर्त्वा हा तानि भ्रातरनु वः कृत्व्यमंसि ॥३॥

161.

Kīm u śrēṣṭhaḥ kīm yāvishṭho na ājagan kīm iyatē
 dūtyām kād yād ūcimā | nā nindima camasām yó mahā-
 kuló 'gne bhrātar drūṇa id bhūtm ūdima ॥ 1 ॥ ēkaṁ ca-
 masām catūraḥ kṛiṇotana tād vo devā abruvan tād va āga-
 manu | saūdhanvanā yādy evā karishyātha sākām devair
 yajñiyāso bhavishyatha ॥ 2 ॥ agnīm dūtām prāti yād ābra-
 vitanāśvaḥ kārtvo rātha utēhā kārtvaḥ | dhenūḥ kārtvā yu-
 vaśā kārtvā dvā tāni bhrātar ānu vaḥ kṛitvy ēmasi ॥ 3 ॥

Uppermost are the actions of this (supreme Lord) amongst the actions of other divinities (natural forces); He has given birth to the all-delighting heaven and earth, and has measured them both, and for the sake of holy rites He has propped them up with pillars which shall never decay. 4

May the Lord of these far-flung heaven and earth, glorified by us, grant us abundant food and praiseworthy strength; whereby we may ever perpetuate our race everywhere. And may He bestow upon us commendable vigour. 5

161

Is this one who has come to us the most honoured, or just an ordinary ? Whose messenger is he ? What is it we should say ? O brother, the divine fire, we do not revile the one bowl of noble family. We describe only the attainments of the destroyer of adversaries. [The bowl is the unmanifested primordial *matter*], 1

Divide the one lot into four. That has been told by the enlightened ones. That I have come to tell you. If you accomplish this, you will be entitled to perform sacred worship along with the enlightened ones. [The four transformations of the primordial matter are : air, fire, water and earth]. 2

Then they say to the fire, the messenger of divines : "The horse (physical force) is to be kept ready ; a chariot (mechanical force) is to be on road ; the cow (the intellectual force) is to be taken care of ; the two olds (traditions and rituals) have to be rejuvenated. Having accomplished these things first, brother divine fire, we are prepared to follow you." 3

चक्रवांसं ऋभवस्तदपृच्छत् केदंभुवः स दूतो न आजंगम् ।
 यदावाख्यं च मसाञ्चतुरः कृतानादि चष्टा मास्वन्तन्वीनजे ॥४॥
 हनमिनां इति त्वष्टा यदब्रवीच्चमसं ये देवपानमनिन्दिषुः ।
 अन्या नामानि कृष्यते सुते सचां अन्वरेनान्कृन्वा ३ नामभिः स्परत् ॥५॥

cakrivāṁsa ṛibhavas tūl aprichata kvēd abhūd yāḥ syā
 dūtō na ājagan | yadāvākhyac camasāṁ catūraḥ kṛtān ād
 it tvāshṭā gnāsv antār ny ānaje || 4 || hānāmānāṁ iti tvā-
 shṭā yād abravie camasām yē devapānam ānindishuh | anyā
 nāmāni kṛṇvate sutē sácāṁ anyair enān kanyā nāmabhi
 sparat || 5 ||

१६१ इन्द्रो हरीं युयुजे अश्विना रथं बृहस्पतिर्विश्वरूपमुपाजत ।
 ऋभुर्विभ्वा वाजो देवाँ अगच्छत् स्वपसो यज्ञियं भागमैतन ॥६॥
 निश्वर्मणो गार्मरिणीत धीतिभिर्या जरन्ता युवशा ताकृणोतन ।
 सौधन्वना अश्वदधर्मतक्षत युक्त्वा रथमुप देवाँ अयातन ॥७॥
 इदमुदकं पिबतेत्यब्रवीतनेदं वा घा पिबता मुञ्जनेजनम् ।
 सौधन्वना यदि तत्रेव हर्यथ तृतीयं घा सर्वे मादयाध्वै ॥८॥

indro hārī yuynjē aśvinā rātham bṛihaspátir viśvárū-
 pām upājata | ṛibhūr vibhvā vājo devāṁ agachata svāpaso
 yajñīyam bhāgām aitana || 6 || nīś cārmaṇo gām arinīta dhī-
 tibhīr yā jāraṇtā yuvaśā tākṛiṇotana | saṁdhanvanā āśvād
 āśvam atakshata yuktva rātham ūpa devāṁ ayātana || 7 ||
 idām udakām pibatēty abravītanedām vā ghā pibatā muñ-
 janējanam | saṁdhanvanā yādi tām nēva bāryatha tṛitiye gha-
 māvane mādayādhwai || 8 ||

Having heard all this, the wise men, the men of action, may so inquire, "Where was the messenger born, the one who has come to us?" and the reply would be, "When the great architect had divided the entire bowl (the matter) into four transformations, this messenger (fire) was found moving amongst the cosmic regions." 4

The great architect may further instruct us, "They are worthy of being destroyed who despise the contents of the divine bowl, worthy of enjoyment by enlightened ones, when the divine exhilarating nectar is pressed out ; this is also known by other names ; the young maidens give it several other names." 5

The resplendent sun has yoked the rays as if on a pair of horses ; the twin-divines have harnessed their chariot ; the great preceptor has started using speech of multiforms ; therefore, O wise vigorous and strong men, go to the enlightened men, accomplishers of good deeds, and enjoy your sacrificial offerings. 6

O brave sons, by your efforts, you have nourished the cow who had been without skin (i.e. to the immature persons, you have given intellect) ; by your marvellous acts you have made your aged parents young ; from one energy (horse) you have harnessed energy in other forms, and used it in your chariot, and thus equipped you have gone to the enlightened men. 7

O sons of the wise men, the enlightened men have said, "Drink of this water of divine origin (morning sacrificial drink) or enjoy that herbal drink which has been filtered out through the acts of austerity (the midday-sacrificial drink) ; or if you are not pleased with either of these, be inspired by that exhilarating elixir which is taken at the third sacrificial acts of the evenings." 8

आपो भूयिष्ठ इत्येको अववीदुन्निभूयिष्ठ इत्यन्यो अववीत् ।
 वधर्यन्ती बहुभ्यः प्रको अववीदुता वदन्तश्चमसा अपिशत ॥९॥
 श्रोणामेक उदूकं गामवाजति मांसमेकः पिशति सुनयाष्टतम् ।
 मा निम्लुचः शकृदेको अपाभरत्किं स्तिप्नुवेभ्यः पितरा उपावतुः ॥१०॥

āpo bhūyishṭha ity ēko abravīt
 agnir bhūyishṭha ity anyo abravīt | vadharyāntim bahū-
 bhyah prako abravīt ritā vadantaś chamasā apiśata || 9 ||
 śroṇām ēka udakām gām āvajati māṁsām ēkaḥ piśati sū-
 nāyābhiṣṭam | ā ninirūcaḥ śakṛid ēko āpabharat kīm svit
 putrēbbhyah pitārā ūpāvataḥ || 10 ||

११ उद्वत्सस्मा अकृणोतना तृणं निवत्स्वपः स्वपस्यया नरः ।
 अगोह्यस्य यदसस्तना गृहे तदयेदमृभवो नानु गच्छथ ॥११॥
 सुमील्य यद्वचना पर्यसर्पत कं स्थितात्या पितरा व आसतुः ।
 अशपत यः कुरञ्जं व आदुदे यः प्राव्रवीत्यो तसा अववीतन ॥१२॥
 सुपुष्वांसं क्रभवस्तदपृच्छतागोह्य क इदं नो अववूषधत् ।
 श्वानं वस्तो बोधयितारमववीत्संवत्सर इदमथा च्यव्यत ॥१३॥

udvātsv asmā akṛiṇotana tṛiṇam nivātsv apāḥ svapa-
 nyāyā narah | āgohyasya yād āsastanā grīhē tād alyédām
 ṛibhavo nānu gachatha || 11 || sammūlya yād bhūvanā pary-
 āsarpaṭa kvā svit tātyā pitāra va asataḥ | āṣapata yāḥ
 karīṣnam va ādudē yāḥ prābravit prō tāsmā abravātana
 || 12 || sushupvāṁsa ṛibhavas tād aprichatāgohya kā idām
 no ahūbudhat | śvānam bastō bodhayitāraṁ abravīt sam-
 vatsarā idāna alyā vy ākhyata || 13 ||

The divine waters are the most excellent, so says one ; the divine fire is the most excellent, says the other ; the third declares the divine earth to be the most excellent and thus speaking, each of the wise men speaks the truth ; they refer to the *bow* in different ways. 9

The one takes the healthy cow (of knowledge) to a water reservior ; the second one takes the cow to nourishing fodder for the growth of flesh ; and the third at the sunset cleans the cowdung. The three sons thus by their service please their parents. (For the attainment of knowledge, one needs observation, thinking, and discrimination). 10

O realized wise ones, may you through your sincere efforts establish grass farms on high lands for your cattle and arrange for drinking water at the low lands. So long as you stay in houses, where you cannot keep comfortably your cows, you cannot prosper. [One should create healthy environments for acquiring knowledge]. 11

O wise divine radiations, as you glide along enveloping the regions in clouds, where do your parents live ? May you curse him who holds your hands ; may you bless him who favours you. 12

O divine radiations, reposing during the rainy season in the solar orb, have you ever inquired from the never-setting sun, as to who awakens us. The sun, the sustainer of all the world, on this replies that the awakener has been the wind divine. After a very long time in the year, there is again a sunshine. (The wind drives away the clouds). 13

द्विवा यान्ति मरुतो भूम्याग्निं च वातो अन्तरिक्षेण याति ।
अद्विर्यति वरुणः समुद्रैर्युष्माँ इच्छन्तः शवसो नपातः ॥१४॥

divā yānti marūta
bhūmyāgnīr ayāṁ vāto antārikṣheṇa yati | adbhīr yāti vā-
ruṇaḥ samudrair yushmāṁ ichāntaḥ śavaso napātaḥ ॥ 14 ॥

(११२) द्विपुत्रजाततमं सूक्तम्

(१-२२) द्विपुत्रपृथ्व्यास्य सूक्तस्योपस्थो दीर्घतमा कविः । अश्वो देवता । (१-२, ४-५, ७-२२)
प्रपञ्चद्वितीयवोभतुयपिअस्योस्तत्तम्मादिषोढशर्षाव मिष्टुप् (३, ५) कृतीपाच्छयोश्च
वगती उम्पती ३

मा नो मित्रो वरुणो अर्यमायुरिन्द्र ऋभुक्षा मरुतः परि ख्यन् ।
यद्वाजिनो देवजातस्य ससेः प्रवक्ष्यामो विदथे वीर्याणि ॥१॥
यन्निर्णिजा रेक्णासा प्रावृतस्य रातिं गृभीतां मुखतो नयन्ति ।
मुप्राद्वजो मेम्यद्विश्वरूप इन्द्रापुष्णोः प्रियमप्येति पार्थः ॥२॥
एष च्छागः पुरो अश्वेन वाजिना पुष्णो भृगो नीयते विश्वदेव्यः ।
अभिप्रियं यत्पुरोळाशमर्वता त्वष्टेदेवं सौश्रवसाय जिन्वति ॥३॥

162.

Mā no mitró váruṇo aṛyamáyūr indra ṛibhukṣhā ma-
rūtaḥ pári khyan | yád vajīno devajātasya sapteḥ prava-
kṣhyāmo vidāthe vīryāṇi || 1 || yāu nirñija rékṇasā prāvri-
tasya rātiṁ grībhītām mukható náyanti | sūprau ajó mē-
myad viśvārūpa indrapūṣṇóḥ priyām āpy eti pāthaḥ || 2 ||
eshā chāgaḥ puró áṣvena vājínā pūṣṇó bhāgó nīyate vi-
śvādevyah | abhipriyam yāt puroḷāṣam árvatā tvāṣṭéd enam
sauśravasāya jinivati || 3 ||

O radiations of infallible strength, the rain-bearing thunder clouds wishing to meet you, advance from the heaven; the divine fire rises to meet you from the earth; the wind divine traverses the firmament for the same purpose ; and the divine ocean with singing waves approaches you. 14

162

Here we shall be narrating the attainments of a swift horse possessing exceptionally supreme qualities exhibited during battles. These attributes are to be appreciated by all classes of people—friends, learneds, men of judiciary, the wise, the illustrious and the intellectuals and by the people serving in defence departments. 1

Due care is taken of this royal horse, who should be cleaned and decorated with rich trappings, and whilst it fights bravely against the enemies, it gets laudations and favours from the king and commanders. 2

A charming novice horse, representing the commander, moves in the frontline, and it is followed by the royal horse. The novice horse is put under the care of a skilled trainer, and provided with all facilities for receiving honours and glory in future. 3

यद्दविष्यन्तुशो देवयानं त्रिर्मानुषाः पर्यञ्चं नयन्ति ।
 अत्रा पुष्पः प्रथमो भाग एति यज्ञं देवेभ्यः प्रतिवेदयन्नजः ॥४॥
 होताध्वर्युरावया अभिमिन्धो ग्रविग्राम उत शंस्ता सुविप्रः ।
 तेन यज्ञेन स्वरंकृतेन स्थिष्टेन वृक्षणा आ पूणच्चम् ॥५॥

yád dhavishyám rituśó devayá-
 nam trír mánusbah páry áśvam náyanti | átrā pūshnāḥ pra-
 thamó bhagá eti yajñám devébhyah prativédáyann ajāḥ
 ॥ 4 ॥ hótādhvaryúr ávayā agnimindhó grāvagrābhā utá śān-
 stā súviprah | téna yajñéna svàramkṛitena sthishṭhena va-
 kshāṇā ā prīṇadhvam ॥ 5 ॥

॥८॥ यूपवस्का उत ये यूपवाहाश्चपालं ये अश्वयुपाय तक्षति ।
 ये चर्वन्ते पचन्ते संभरन्त्युतो तेषामभिर्गर्तिर्न इन्वतु ॥६॥
 उप प्रागत्सुमन्मेऽधायि मन्म देवानामाशा उप वीतपृष्ठः ।
 अन्वेनं विप्रा ऋषयो मदन्ति देवानां पुष्टे चक्रमा सुवर्धुम् ॥७॥
 यद्वाजिनो दामं संदानमर्धतो या शीर्षण्या रक्षना रक्षुरस्य ।
 यद्वा घास्य प्रभृतमास्येऽ रूणं सर्वा ता ते अपि देवेभ्यस्तु ॥८॥

yūpavraskā utá yé yūpavāhāś casbālam yé aśvayūpāya
 tākshati | yé cārvate pácanam sambháranty utó téshām
 abhīgurtir na invatu ॥ 6 ॥ ūpa prágāt sumán me 'dhāyi
 mánma devānām āśā ūpa vītāprishṭhah | ānv enam víprā
 ṛishayo madanti devānām pushté cakṛimā subándhum ॥ 7 ॥
 yád vājīno dāma sandānam ārvato yā śirshanyāe raṣanā
 rājjar asya | yád vā ghāśya prābhṛitam āsyé trīṇam sārva
 tā te āpi devēshv astu ॥ 8 ॥

The persons, in-charge of the honour-awarding ceremony, conducted at the proper season, send forth the royal horse, who is taken thrice round the arena and whilst the royal horse moves, the novice horse representing the commander, marches on in the front, as if he is being trained for leadership. He moves in the first line, and as he moves, he as if goes on announcing to the learned audience the commencement of the royal sacrifice.⁴

At the ceremony are also present the priest, the minister of rites, the offerer of oblation, the kindler of fires, caretaker of medicinal plants, the directors of ceremonies, and the stage supervisors under their direction. The impressive ceremony continues in an orderly manner. Proper arrangements of water channels are also made. ⁵

Attention is paid even to all minor details in the arena. Care is taken of the post to which the horse is roped and special attendants are keen to take care of the horse. Rings are fastened on the top of the posts and in close vicinity are vessels in which the food and fodder of the horse are dressed. ⁶

Whilst the horse arrives at the place of honour, the chanting of the Vedic hymns begins. And there is rejoicing by singers and sages alike. The horse roped to the post is admired by the distinguished elites. ⁷

The distinguished visitors are delighted to see the halter and the heel-ropes of the fleet-courser and the head-ropes, the girths, and other parts of the harness. The horse looks noble as he shoves the grass into his mouth. ⁸

यदश्वस्य कविषो मक्षिकाश्च यद्वा स्वरो स्वर्धितौ रितमस्ति ।
 यदस्तयोः शर्मितुर्यन्त्रेषु सर्वा ता ते अपि देवेष्वस्तु ॥९॥
 यद्वृष्यमुदरस्यापवाति य आमस्य कविषो गन्धो अस्ति ।
 सुकृता तच्छमितारः कृष्यन्तु मेघं शृतपाकं पचन्तु ॥१०॥

yād āśvasya kravīṣho māṁshi-
 kāśa yād vā svārau svādhitan riptām āsti | yād dhūstayoh
 śamitūr yān nakhēṣhu sārṇvā tā te āpi devēṣhv astu || 9 ||
 yād vīradhyam udārasyāpavāti yā āmasya kravīṣho gandhó
 āsti | sukṛitā tāc chamitārah kṛiṇvantūtā médham śritapā-
 kam pacantu || 10 ||

"" यस्ते गात्रादग्निना पच्यमानादग्निं शूलं निहतस्यावधावति ।
 मा तद्वृष्यामा श्रिपन्मा तृणेषु देवेभ्यस्तदुशच्यो रितमस्तु ॥११॥
 ये वाजिनं परिपश्यन्ति पक्वं य ईमाहुः सुरभिर्निहरेति ।
 ये चर्वितो मांसभिक्षामुपासत उतो तेषामभिर्गृतिर्न इन्वतु ॥१२॥
 यन्नीक्षणं माँस्पचन्या उखाया या पात्राणि यूष्ण आसेचनानि ।
 ऊष्मण्यापिधाना चरुणामङ्गाः सुनाः परि भूपन्त्यश्म ॥१३॥

yāt te gātrād agnīnā pacyamānād abhī śūlam nīhata-
 syāvadhāvati | mā tād bhūnyam ā śriṣhan mā trīṇēṣhu de-
 vēbhyas tād uśādbhīyo rātām astu || 11 || yē vājīnam pari-
 pāsyanti pakvām yā īm ākūḥ śurabhīr nīr harēti | yē
 cārvato māṁsabhikṣhām upāsata utó tēṣhām abbigūrtir na
 invatu || 12 || yān nīkṣhaṇam māṁspācanyā ukbāyā yā pā-
 trāṇi yūṣhṇā āśecanāni | ūṣhmanyāpidhānā caruṇām āṁkāḥ
 sūnāḥ pūri bhūṣhanty āśvam || 13 ||

The horse is bathed clean so that the flies do not sit on the wounds. The filth from the horse is removed. Hands and finger nails of the attending physicans are cleaned. And thus all care is taken of the royal ceremony. 9

It is the duty of the caretakers of surgical operations to ensure that whatever undigested grass falls from his belly or whatever particles of raw flesh might have remained, everything is made perfectly clean and free from defect and the wounds are perfectly dressed with the help of hot and boiled lotions. 10

Any portions of the operated body which drops to the ground during the surgical operation are carefully picked up and consigned to fire and dispersed in atmosphere. 11

The horse is fed with a well-cooked meal of cereals of several kinds giving out such odours, so fragrant, that even the passers-by are tempted to say, "It is fragrant, therefore give us some". 12

The stick that is dipped into the cauldron in which the meal is boiled, the vessels that distribute the broth, the covers of the dishes, the skewers, the knives, all do honour (to the horse). 13

निकर्मणं निषर्दनं विवर्तनं यच्च पट्टीशुमर्षतः ।
 यच्च पपौ यच्च प्राप्तिं जुघासु सर्वा ता ते अपि देवेष्वस्तु ॥१४॥
 मा त्वान्निध्वनयीद्धुमगन्विमौखा भ्राजन्त्यभि विक्लु जघ्निः ।
 इष्टं धीनमभिर्गते वर्पदन्तं तं देवास् प्रति गृह्णन्त्यश्वम् ॥१५॥

nikrāmaṇaṁ niṣādanam
 vivārtanam yāc ta pāṭbīṣam ārvataḥ | yāc ca papau yāc
 ca ghāsim jaghāsa sārva tā te āpi devēṣhv astu || 14 || mā
 tvāgnīr dhvanayīd dhūmāgandhīr mōkhā bhrājanty abhī
 vikta jāghriḥ | iṣṭāṁ dhīm abhīgūrtaṁ vāśatkrītaṁ tāṁ
 devāsaḥ prāti grībhānty āśvam || 15 ||

॥१४॥ यदश्वाय वासं उपस्तृणन्त्यधीवासं या हिरण्यान्यसौ ।
 सदानमर्षन्ते पट्टीशं प्रिया देवेष्वया यमयन्ति ॥१६॥
 यत्ते सादे महसा शकृतस्य पाप्म्या वा कशया वा तुतोद ।
 सुचेव ता हविषो जघ्रेषु सर्वा ता ते ब्रह्मणा सूदयामि ॥१७॥
 चतुर्विंशद्वाजिनो देवबन्धोर्वह्नीरश्वस्य स्वधितिः समेति ।
 अर्च्छिद्वा गात्रां वृधुनां कृणोत परुष्पस्त्रनुष्ठुष्या वि शस्त ॥१८॥

yād āśvāya vāsa upastṛiṇānty adhivāsaṁ yā hiraṇyāny
 asmaī | sādānam ārvantaṁ pāṭbīṣam priyā devēṣhv ā yā-
 mayanti || 16 || yāt te sādē māhasā śakṛitasya pārśhnyā vā
 kaṣayā vā tutōda | srucēva tā havīṣho adhivarēṣhu sārva tā
 te brāhmaṇā sūdayāmi || 17 || cātustriṁśad vājīno devāban-
 dhor vāṅkrīr āśvasya svādhitīḥ sām eti | āchchīdā gātrā va-
 yūnā kṛiṇota pārśh-parur anughāshya vi śasta || 18 ||

O victory horse, the way you trot, the way you sit, you roll on the ground, the actions of your nimble foot, and also all that you drink and the grass that you eat—all these sights are enchanting to the distinguished visitors. 14

O victory horse, the smoke coming out of the kitchen may not cause irritation to you. The heat of the glowing cauldron with its fragrant contents may not terrify you. O horse, you have been declared victorious and the ceremony is in your honour and every one present in the distinguished gallery is honouring you with slogans of loud praise. 15

The victory horse is covered with highly attractive cloth, worthy of appreciation; with golden trappings and decorations. And the horse is provided with special head-ropes and foot-ropes. No wonder the distinguished visitors are impressed. 16

O victory horse, whilst on the battlefield you have been goaded forward, either with heels or with whips, and you have borne a good deal of hardship all through. Now you will enjoy rest and relax at this ceremony of welcome. For bringing you relief, the priests are offering oblation to the fire with prayers to the divine. 17

The victory horse has thirty-four ribs on both the sides which are exposed to attack during battle. O surgeons, dress up all these wounds with skill, so that the limbs may regain their vigour and dress up every joint, one by one, with care. 18

एकस्त्वष्टरश्वंस्या विशस्ता द्वा यन्तारां भवतस्तथे कृतुः ।
 या ते गात्राणामृतया कृणोमि नाता पिण्डानां प्र जुहाम्यग्ने ॥१९॥
 मा त्वा तपस्त्रिय आत्मापियन्तं मा स्वधितिस्तन्वः । आ तिष्ठिपत्ते ।
 मा ते नृधुरे विशन्तातिहाये छिद्रा गात्राण्यसिना मियूं कः ॥२०॥
 न वा उ एतन्निवसे न रिप्यसि देवा इदेषि पृथिभिः सुगभिः ।
 हरी ते युञ्जा पृषती अभूतामुपास्वाद्वाजा धुरि रासभस्य ॥२१॥
 सुगव्यं नो वाजी स्वश्व्यं पुंसः पुत्रौ उत विश्वापुषं रयिम् ।
 अनागास्त्वं नो अदितिः कृणोतु श्वं नो अश्वो वनतां हविष्मान् ॥२२॥

ekas .

tvāśtur āśvasyā viśastā dva yantārā bhavatas tātha kṛtūḥ |
 yā te gātrāṇām rītuthā kṛṇōmi tā-tā pīṇḍānām prajuhomy
 agnau || 19 || mā tvā tapat priyā ātmapiyāntam ma svādhi-
 tis tanvā ā tiṣṭhipat te | mā te grīdhūr avīśastātīhāya
 chidrā gātrāṇy asinā mīthū kah || 20 || nā vā n etān nri-
 yase nā rishyasi devān id eṣhi pathibhiḥ sugēbhiḥ | hāri
 te yūñjā pṛishatī abhūtām ūpāsthād vājī dhurī rāsabhasya
 || 21 || sugāvyaṁ no vājī svāśvyam puṁsāḥ putrāu utā vi-
 śvāpūṣhaṁ rayīm | anagāstvāṁ no āditīḥ kṛṇotu kṣatrām
 no āśvo vanatām havīṣhman || 22 ||

(१६३) त्रिषष्ट्युत्तरातमं सूक्तम्

(१-१३) यपोदत्तर्षत्यास्य सूक्तस्वीचप्यो दीपेता ऋषिः । श्वो देवता । त्रिष्टुप् छन्दः ॥

॥१॥ यदक्रन्दः प्रथमं जायमान उचन्तस्समुद्राद्भुत वा पुरीषात् ।
 श्वेनस्य पक्षा हरिणस्य बाहू उपस्तुत्य महि जातं ते अर्वन् ॥१॥

163.

Yād ākrandah prathamam jāyamāna udyān samudhrād
 utā vā pūriṣhāt | syenāśya pakṣhā hariṇāśya bāhū upastū-
 tyam māhi jātām te arvan || 1 ||

There is only one immolator which can kill the radiant horse, that is the time—killer of all. Whilst there are two to take care of him (the horse himself and his master rider), such of the limbs of the horse I take care of according to the seasons, (to give protection from heat and cold) and to heal up its wounds, hot fomentations are given to the swollen tumours. 19

Let not your precious body grieve you, O victory horse, for you will be healthy very soon. Let not the fear of surgical knives linger in your body. May you not be treated by greedy and unskilful surgeons giving undue pain to your limbs with their knives. 20

O horse, injured may you be, but we will not allow you to die. No more tortures for you, for you have served us nobly in an auspicious cause. You will be fit again to join the battles with redoubled valour, speed of the deer and the roar of the horse-chariot wheels. 21

May this victory horse bring to us all-sustaining wealth, cows, excellent horses of male offspring. May the spirited steed cure us of wickedness. May this horse, honoured in ceremony, procure for us bodily vigour. 22

163

O sun, we glorify your rising. At times you appear to be springing from the firmament or from the ocean with the roar of sea-waves. You rise higher and higher as if possessed with the wings of a falcon and the limbs of a deer. 1

यमेनं दत्तं त्रित गन्मायुनग्निन्द्र एणं प्रथमो अर्धतिष्ठत् ।
 गन्धर्वा अस्य रशुनामगृभ्णात्सुरादश्वं वसवो निरन्तष्ट ॥२॥
 असि यमो अस्यादित्यो अर्धव्रासी त्रितो गुह्येन व्रतेन ।
 असि सोमेन समया विपृक्त आहुस्ते व्रीणि दिवि बन्धनानि ॥३॥
 व्रीणि त आहुर्दिवि बन्धनानि व्रीण्यप्सु व्रीण्यन्तः समुद्रे ।
 उत्तरे मे वरुणश्छन्त्यर्धव्यां त आहुः परमं जनिव्रम् ॥४॥

yamēna dattām tritā enam
 āyunag indra. eṇam prathamó ádhy atishṭhat | gandharvó
 asya raśanām agribhṇāt sūrād āśvam vasavo nír atasṭha
 || 2 || ási yamó ásy ádityó arvann ási tritó gúhyena vra-
 téna | ási sómēna samáyā vipṛikta āhús te trīṇi divi bān-
 dhanāni || 3 || trīṇi ta āhur divi bāndhanāni trīṇy apsú trīṇy
 antáh samudré | utéva me várunaś chantsy arvan yátrā ta
 ābhúḥ paramām janítram || 4 ||

इमा ते वाजिन्नवमार्जनानीमा शफानां सन्तिनुर्निधाना ।
 अत्रा ते भद्रा रशुना अपश्यमृतस्य या अभिरक्षन्ति गोपाः ॥५॥
 आत्मानं ते मनसारादजानामवो दिवा पतयन्तं पतङ्गम् ।
 शिरो अपश्यं पृथिभिः सुर्गेभिर्रेणुभिर्जहमानं पतन्त्रि ॥६॥
 अत्रा ते रूपमुत्तममपश्यं जिगीषमाणमिष आ पदे गोः ।
 यदा ते मर्तो अनु भोग्मान्वादिद्वसिष्ठ ओपधीरजीगः ॥७॥

imā te vājinn avamārjanānīmā
 śaphānām sanitúr nidhāna | ātrā te bhadrá raśanā apasyam
 rītāsya yā abhirákshanti gopāḥ || 5 ||

ātmānam te mānasārād ajānām avó divā patáyantam
 patamgām | śíro apasyam pathibhiḥ sugébbhir areṇúbhir
 jéhamānam patatrí || 6 || ātrā te rūpām uttamām apasyam
 jígishamaṇam ishā á padé góḥ | yadā te mārto ānu bhó-
 gam ānaḥ ād íd grāsishṭha óshadhír ajigah || 7 ||

The rising sun resembles a horse with a rider on. It looks like a gift from the supreme law-giver and harnessed by the divine floater. The resplendent Lord appears to be riding on him and the cosmic wind holds its reins. O cosmic architect, you have fabricated this horse from that luminous giant body. 2

O sun, you are the law-giver; you are the luminous giant and you float as if by a mysterious act. You are associated with the moon also. The sages say that you have three stations in the luminous space. 3

They also say that you have three stations in heaven and three on the earth and three in the interspace. You also seem to be one with the ocean and your form is most charming while arising out of waters. 4

O sun, you are the victory horse of the cosmic ceremonial. I have beheld your purifying regions, these impressions of your hoofs, participating in the ceremony. Here are your auspicious reins, which are the protectors of the rites that preserve it. 5

I recognize in my mind your form afar off, going from the earth below, by way of heaven to the midday sun. I behold your head soaring aloft and mounting quickly by unobstructed paths, unsullied by dust. 6

I behold most your excellent form as if anxiously looking round for food on this earth, whilst you come up. It appears as if your attendant brings you near your provender, which you start consuming with immense pleasure. 7

अनु त्वा रथो अनु मयीं अर्वन्नु गावोऽनु भगः कुनीनाम् ।
 अनु व्रातासस्तव मुख्यमधिरनु देवा ममिरे वीर्यं ते ॥८॥
 हिरण्यभृङ्गोऽयौ अस्तु पादा मनोजवा अवर इन्द्रं आसीत् ।
 देवा हविर्यमाव्यो अर्वन्ते प्रथमो अध्यतिष्ठत् ॥९॥
 ईर्मातासः सिलिकमभ्यमासः सं शूरणासो दिव्यासो अत्याः ।
 हंसा इव श्रेणिशो यतन्ते यदाक्षिपुर्विच्यमग्ममथाः ॥१०॥

ānu tvā

rātho ānu māryo arvann ānu gāvō 'nu bhāgaḥ kunīnām |
 ānu vrātāsas tāva sakhyām iyur ānur devā mamire vīryam
 te || 8 || hīranyaṣṛiṅgō 'yo asya pādā mānojavā āvara in-
 dra āsit | devā id asya havirādyam āyan yō ārvantam pra-
 thamo adhyātishṭhat || 9 || īrmāntāsaḥ sīlikamadhyamāsaḥ
 sām śuraṇāso divyāso ātyaḥ | haṁsā iva śreṇiśo yatante
 yād āksbīshur divyām ājman āśvaḥ || 10 ||

तव शरीरं पतयिष्वर्वन्तव चित्तं वान इव धर्जीमान् ।
 तव शृङ्गाणि विप्रिता पुरुत्रारण्येषु जभुराणा चरन्ति ॥११॥
 उप प्रागाच्छसनं वाज्यवीं देवद्रीचा मनसा दीध्यानः ।
 अजः पुरो नीयते नाभिरस्यानुं पश्चात्कुवयो यन्ति रेभाः ॥१२॥
 उप प्रागात्परमं यत्तुघस्यमवो अच्छा पितरं मातरं च ।
 अद्या देवाऽष्टनमो हि गुम्या अथा शस्ते दाशुषे वायोणि ॥१३॥

tāva śūrīram patayishuv arvan tāva cittām vāta iva
 dhrajīmān | tāva śṛṅgāṇi viśṭhitā puratrāraṇyeshu jārbhu-
 rāṇā caranti || 11 || ūpa prāgāc chāsanaṁ vājy ārvā deva-
 drīcā mānasā dīdhyānaḥ | ajāḥ purō nīyate nābhīr asyānu
 paścāt kavāyo yanti rebhāḥ || 12 || ūpa prāgāt paramaṁ
 yāt sadhāsthani ārvān āchā pitāram mātāram ca | adyā
 devān jushṭatamo hī gamyā āthā śāste daśuṣhe vāryāni
 || 13 ||

O sun, you look like a chariot with horses attached to it, and there are men to attend on you and cattle to follow you. It looks as if lovely maidens wait upon you; troops and demi-gods follow you; they have sought your friendship. O sun, the Nature's bounties themselves admire your vigour. 8

His mien is of gold; his feet are of iron and fleet as thought. The supreme self seems inferior to him, in speed. All the beauties of Nature come to participate in the glory of the sun. And it appears as if the resplendent Lord himself first used this horse for his mount. 9

The full haunched, slender-waisted, high-spirited and celestial coursers (of the sun), may you gallop along like swans in rows, while the rays of the sun spread along the heavenly path. 10

Your body, O solar horse, is made for motion. Your mind is as rapid as the wind; the hair of your mien tossed in manifold directions and spread beautifully in the forest. 11

The swift sun-horse approaches the place of rest, meditating with mind intent upon Nature's glories. The setting sun is preceded by an evening dusk as if bound to him. The priests and singers chant their parting hymns at this hour. 12

The sun-horse reaches the loftiest place, the source of its origin. May he approach Nature's bounties and cause to bestow prosperity to the dedicated worshipper. 13

The all-pervading air is the middle brother of this sun, the benign priest, who is worthy of being propitiated and who is the protector of all and the butter-fed fire is his third brother. Of them, I behold the sun who has seven sons and is the lord of all subjects. ¹

They yoke the seven to the one-wheeled car. One horse named *sapta* bears it along : the three-axled wheel (or the wheel with three hubs) is undecaying; it is always firm in its grip ; and in it all these regions of the universe abide. ²

The seven who preside over the seven-wheeled chariot are the seven horses who draw it; seven sisters ride it together, and in it are deposited the seven forms of sacrifices or utterances. ³

Who was the one, who could see the first born ? Who was that boneless from which the long-ones were produced ? Where were the breath, blood and the soul of this earth ? Who was the first to raise these questions to the sage ? ⁴

पाकः पृच्छामि मनसाविजानन्देवानमेना निहिता पदानि ।
वत्से वप्स्येऽधि सप्त तन्तुन्वि तन्निरे कवय ओतवा उ ॥५॥

pākaḥ pṛi-

chāmi mānasāvijānan devānām enā nīhitā padāni | vatsé
bhasikāyē 'dhi saptā tāntūn vi tannire kavāya ōtavā u
|| 5 ||

११.१० अचिकित्वाचिकितुपंश्चिदन्नं कुर्यान्पृच्छामि विद्वाने न विद्वान् ।
वि यस्तस्तम्भ पल्लिमा रजांस्यजस्य रूपे किमपि स्विदेकम् ॥६॥
इह ब्रवीतु य ईमद् वेदास्य वामस्य निहितं पदं वेः ।
शीर्ष्णः क्षीरं दुहते गावो अस्य वभिं वसाना उदकं पदापुः ॥७॥
माता पितरमृत आ बभाज धीत्यग्रे मनसा सं हि जग्मे ।
सा बभ्रत्सुर्गर्भरसा निविद्धा नमस्वन्त इदुपवाकमीयुः ॥८॥
युक्ता मातासीदुरि दक्षिणाया अतिपृद्धर्भो वृजुनीष्वन्तः ।
अमीमेद्वत्सो अनु गामपश्यद्विश्वरूप्यं त्रिषु योजनेषु ॥९॥
तिस्रो मातृस्त्रीन्पितृन्विभ्रदेक ऊर्ध्वस्तस्थौ नेमव ग्लापयन्ति ।
मन्त्रयन्ते दिवो असुष्यं पृष्ठे विश्वविदं वाचमविश्वमिन्याम् ॥१०॥

ācikitvāñ cikitūśhaṣ cid ātra kavīm pṛichāmi vidvānc
nā vidvān | vi yās tastambha śhā | imā rājānsy ajāsya rūpē
kīm āpi svid ēkaṁ || 6 || ihā bravītu yā im āgā vēdāsya
vāmāsya nīhitam padām vēḥ | śīrśhñāḥ kshīrām duhrate
gāvo asya vavrin vāsana udakām padāpuḥ || 7 || mātā pi-
tāram ritā ā babhāja dhīty āgre mānasā sāṁ hī jagmē | sā
bībhatsūr gārbbharasā nīviddhā nāmasvanta id upavākām
īyuh || 8 || yuktā mātāsīd dhurī dākshīṇāyā atishṭhad gārbbha
vrijanīśhv antāḥ | ānīmed vatsō ānu gām apasyad viśvarū-
pyām trishū yōjaneshu || 9 || tisrō mātṛś trīm pitṛīm bībbhrad
ēka ūrdhvās tasthau nēm āvā glāpayanti | mantrāyante
divō amūshya pṛishṭhē viśvavidam vācam āviśvamīnyām
|| 10 ||

Immature (in understanding), undiscerning in mind, as I am, I inquire about those things (of those strides) which are hidden (even) from the super-powers. What are the seven threads in whom all abide, and which the sages have spread to envelop the sun ? 5

Ignorant, I inquire of the sages who know (the truth); not as one knowing (do I inquire), for the sake of (gaining) knowledge : What is that one supreme, who has upheld these six spheres in the form of the unborn? 6

Let him who knows this (truth) quickly declare it : The stride of the sun turning to the left (i. e. the divine half) is hidden. His rays pour down water from aloft. Putting on a visible form, they suck water with their feet. 7

The mother (earth) worships the father (the sun) with holy rites for the sake of water, but he has anticipated (her desires) in his mind; whereupon, desirous of progeny, she is penetrated by the dews of impregnation, and, (all) expectant of abundance, exchange words (of felicitations). 8

The mother (i.e., space) comes in contact with the southern yoke (southern hemisphere). Her embryo (water vapour) stood in the clouds. The calf (i.e., year) lowed (or desired to follow) the rays and saw the sun in all the three zones of the heavens. 9

The one alone (sun), having three mothers and three fathers, stood on high ; none ever over-weary him ; the (gods) on the summit of the sky take counsel, respecting him in a language all-comprehending, (but) not extending to all. 10

॥१०॥ द्वादशारं नृहि तज्जराय ववर्ति चक्रे पारं धामृतस्य ।
 आ पुत्रा अग्ने मिथुनासो अत्रं सप्त शतानि विंशतिश्च तस्थुः ॥११॥
 पञ्चपादं पितरं द्वादशाकृतिं दिव आहुः परे अथै पुरोषिणम् ।
 अथेमे अन्य उपरे विचक्षणं सप्तचक्रे पल्लरं आहुरपितम् ॥१२॥
 पञ्चरे चक्रे परिवर्तमाने तस्मिन्ना तस्थुर्भुवनानि विश्वा ।
 तस्य नाक्षस्तप्यते भूरिभारः सनादेव न शीर्यते सनाभिः ॥१३॥

dvādaśāraṁ nāhi tāj jārāya vāvartī cakrām pāri dyām
 ritāsya | ā putrā agne mithunāso ātra sapta śatāni viṁśatiś
 ca tasthuh || 11 || pañcapādāṁ pitāraṁ dvādaśākṛitiṁ divā
 āhuh | pāre ārdhe puruṣiṇam | āthepé anyā upare vicāksha-
 nām saptaçakre śhālāra āhur ārpitaṁ || 12 || pañcāre cakre
 parivartamāne tāsmin ā tasthur bhūvanāni viśvā | tāsya
 nākshas tapyate bhūribhārah | sanād evā nā śīryate sanā-
 bhiḥ || 13 ||

सनेमि चक्रमजरं वि वावृत उत्तानायामं दशं युक्ता बहन्ति ।
 सूर्यस्य चक्षु रजसेत्यावृतं तस्मिन्नापिता भुवनानि विश्वा ॥११॥
 साकंजानीं सप्तयमाहुरेकजं पल्लिमा कपयो देवजा इति ।
 तेषामिष्टानि विहितानि धामशः स्थाने रेजन्ते विकृतानि रूपशः ॥१२॥

sānemi cakrām ajāraṁ vi vāvṛita uttānāyām
 dāśa yuktā bahanti | sūryasya cakṣuḥ rajasaity āvṛitaṁ tā-
 smiṁ ārpita bhūvanāni viśva || 14 || sahañjānām saptaṭhanu
 ahur ekajāṁ śhāl īd yamā rishayo devajā īti | tēṣāni
 iṣṭāni vihitāni dhāmaśā śhātre rejante vikṛitāni rūpaśāḥ
 || 15 ||

The twelve-spoked wheel of the true (sun) revolves round the heavens, and never (tends) to decay : seven hundred and twenty children in pairs, O sun, abide in it. 11

They call (him, i.e., the sun) a father having five feet and twelve forms and one possessed of rain-water in the upper half of the heavens. And these and some others call (the sun) as fixed in the chariot, having seven wheels and six spokes. 12

All beings abide in this five-spoked revolving wheel; the heavy loaded axle gets never heated; though in motion since eternal time, it knows no wear or tear (it does not give way from its hub). 13

The seven-fellied, undecaying wheel repeatedly revolves, yoked on the extended side with ten (horses) and it bears (the entire world); the orb of the sun proceeds, invested with water, and in it are all beings deposited. 14

Of these (seasons) born together, the seventh is called as born of one. The six alone are born in pairs; they move on and are born of god (the sun). Sacrifices pertaining to them are performed at proper periods, and for him who presides, the auxiliary sacrifices continue in various forms. 15

॥१७॥ स्त्रियः सुतीर्त्ताँ उ मे पुंस आहुः पश्यदक्षणात्त्र वि चेतदुन्धः ।
 कविर्यः पुत्रः स ईमा चिकेत यस्ता विज्ञानात्स पितुपितासत् ॥१६॥
 अवः परेण पर एनावरेण पदा वत्सं विभ्रंती गौरुदस्थात् ।
 सा कद्रीची कं स्विदधं परागात्कं स्वित्सूते नहि युथे अन्तः ॥१७॥
 अवः परेण पितरं यो अस्यानुवेदं पर एनावरेण ।
 कवीयमानः क इह प्र वोचदेवं मनः कुतो अधि प्रजातम् ॥१८॥

striyah satīs tāñ n me puñsā āhuḥ paśyad akṣhaṇvān
 nā vi cetad andhāḥ | kavir yāḥ putrāḥ sā īm ā ciketa yās
 tā vijñāt sā pitūṣi pitāsat || 16 || avāḥ pāreṇa parā enā-
 vareṇa padā vatsām bibhratī gaur úd asthāt | sā kadriči
 kām svid ārdham pārāgāt kvā svīt sūte nahī yūthē antāḥ
 || 17 || avāḥ pāreṇa pitāraṁ yō asyānuvēda parā enāvareṇa |
 kavīyāmānaḥ kā ihā prā vocad devām mānaḥ kuto ādhi
 prajātam || 18 ||

ये अर्वाँस्तौ उ पराच आहुये पराँस्तौ उ अर्वाच आहुः ।
 इन्द्रश्च या चक्रयुः सोम तानि धुरा न युक्ता रजसो वहन्ति ॥१९॥
 हा सुपर्णा सुयुजा सखाया समानं वृक्षं परि पस्वजाते ।
 तयोरेन्यः पिप्पलं स्वाद्वत्पनश्चन्नन्यो अभि चाकशीति ॥२०॥

yé arvāñcas tāñ n pārāca āhur yé pārāñcas
 tāñ n arvāca āhuḥ | indraṣ ca yā cakráthuḥ soma tāñi
 dhurā nā yuktā rájaso vahanti || 19 || dvā suparnā sayújā
 sákhayā samānām vṛikṣhām pári shasvajāte | táyor anyāḥ
 píppalam svādv áttý ánaṣnann anyó abhi cākaṣīti || 20 ||

They, though females, have been called males, so we hear. He who has eyes beholds; the blind man does not see; he who is a sage-son understands this; and he who so discriminates is the father of the father. 16

The cow gets up, bearing the calf (which holds) the hind leg with the front and the front leg with the hind one. Whither does she go ? To which half does she go ? She delivers the young calf somewhere and not amidst the herd. 17

Where is such a wise man who knows its (calf's) father (the sun) as one traversing the lower from the upper half (in respect to the celestial region) and the upper from the lower half (in respect to the terrestrial region) ? Where is such a person who knows from whence the shining mind (moon) has been born ? Let him come and tell us if he knows. 18

Those which (the sages) have termed descending (or moving in the lower half), they have also termed ascending (or moving in the upper half) ; and those they have termed ascending, they have also called descending ; and those orbits which you, the moon and the sun, have made, bear along the worlds like (oxen) yoked to a chariot. 19

Two birds which are closely associated and intimate friends perch on the same tree. Of them one (the lower soul) tastes of its fruits ; the other (the supreme Lord) shines resplendently without tasting. 20

यत्रा सुपर्णा अमृतस्य भागमनिमेषं विदधाभिस्वरन्ति ।
 इनो विश्वस्य भुवनस्य गोपाः स मा धीरः पाकमत्रा विवेश ॥२१॥
 यस्मिन्वक्षो मध्वदः सुपर्णा निविशन्ते सुवते चाधि विश्वे ।
 तस्येदाहुः पिप्पलं स्वाहमे तन्नोन्नश्यः पितरं न वेद ॥२२॥

yātrā suparnā amṛitasya bhāgām ānimeshaṁ vidāthā-
 bhisváranti | inó víśvasya bhúvanasya gopāḥ sá mā dhírah
 pákam átrā viveṣa || 21 || yásmin vṛikshé madhvádaḥ su-
 parnā nivíśante súvate cádhi víśve | tásyéd āhuḥ píppulaṁ
 svādv ágre tán nón naṣad yāḥ pitáram ná véda || 22 ||

यद्गायत्रे अधि गायत्रमाहितं त्रेष्टुभाद्या त्रेष्टुभं निस्तक्षत ।
 यद्वा जगज्जगत्याहितं पदं य इत्तद्विदुस्ते अमृतत्वमानशुः ॥२३॥
 गायत्रेण प्रति मिमीते अर्कमर्केण साम त्रेष्टुमेन वाकम् ।
 वाकेन वाकं द्विपदा चतुष्पदाक्षरेण मिमते सप्त वाणीः ॥२४॥
 जगता सिन्धुं दिव्यस्तभायद्रथन्तरे सूर्यं पर्यपश्यत् ।
 गायत्रस्य समिधस्तिस्त्र आहुस्ततो मद्धा प्र रिरिचे महित्वा ॥२५॥

yād
 gāyatre ādhi gāyatrām āhitam traishṭubhād vā traishṭu-
 bham nirátakshata | yād vā jágaj jágaty āhitam padam yá
 it tād vidús té amṛitatvām ānaṣuḥ || 23 || gāyatreṇa prāti
 mimīte arkām arkēṇa sāma traishṭubhena vākām | vākēna
 vākām dvipádā cátushpadākshāreṇa mimate sapta vāṇīḥ
 || 24 || jágatā síndhum divy āstabhāyad rathamtare sūryam
 páry apasyat | gāyatrāsya samídhas tísra ābus táto mahná
 prá ririce mahitvá || 25 ||

Where the beautiful birds (rays) cognizant (of their functions), constantly sing the glory of eternal ambrosia ; there has the Lord and steadfast protector of all beings consigned me, (though) immature in wisdom. 21

On the tree, whereon the beautiful birds taste the sweetness, where they all rest and again bring forth their offerings,—on its top, they say, the fruits are sweet, but the one who knows not the father (of the universe) has no privilege to enjoy them. [Tree=sun or the supreme Lord ; beautiful birds=rays of the sun, or lower selves]. 22

They, who know the support of *gayatri* on *gayatri*, the support of *tristubh* on *tristubh*, and the support of *jagati* on *jagati*, know the eternal. [*Gayatri* is a metre of 24 syllables, *tristubh* of 44 syllables and *jagati* of 48 syllables. Figuratively they represent fire, air and the sun of the terrestrial, interspatial and celestial regions]. 23

He, the Lord, constructs the Ṛks with *gayatri* prayers (of 24 syllables) ; with the ṛks he constructs the Saman ; and with the *tristubh* (of 44 syllables) the Yajuh couplet (or triplet) ; with the couplet (or triplet), he constructs the Atharvan hymns with (verses of) two or four distichs and subsequently with the syllable, they (the poets) construe the seven metres. 24

With the stanzas in the *jagati* metre (of 48 syllables), he fixed the milky way (or rain) in the heaven, and surveyed the sun in the interspace (or *rathantara* psalm). They have declared three divisions of the *gayatri* metre (divisions of time: past, present and future) whence the creator or Lord surpasses (all the rest) in authority and grandeur. 25

२५ कथं मदुघा धेनुमंतां सुहस्तां गोधुगत दोहदेनाम् ।
 श्रेष्ठं सुचं सविता माविपन्नोऽभीष्टो घर्मस्तद् पु प्र वोचम् ॥२६॥
 हिङ्गुष्पती वसुपत्नी वसुनां वत्समिच्छन्ती मनसुभ्यागात् ।
 दुहानुश्वभ्यां पयो अन्धेयं सा वर्धतां महते सोभगाय ॥२७॥

úpa hvaye sudúghām dhenūm etām suhāsto godhúg utá
 dohad enām |śrēshṭham savām savitá sāvishan no 'bhiddho
 gharmás tád u shú prá vocam ॥ 26 ॥ hiṅkṛiṇvatī vasupátnī
 vāsūnām vatsām ichāntī mānasābhy āgāt | duhām aśvī-
 bhyām páyo aghnyéyām sá vardhatām mahatē saúbhagāya
 ॥ 27 ॥

गौरमीमेदतु वत्सं मिपन्तं मुर्धानं हिङ्गुष्पतोन्मातृघा उ ।
 सक्ताणं घर्ममभि वावशाना मिमाति मायुं पयति पयोभिः ॥२८॥
 अयं स शिङ्गे येन गौरभीषता मिमाति मायुं ध्वसनावधि श्रिता ।
 सा चित्तिभिर्नि हि चकार मर्त्यं विद्युद्भवन्ती प्रति वृषिमौहत् ॥२९॥
 अनच्छयि तुरगात् जीवमेज्जुयं मध्य आ पुस्त्यानाम् ।
 जीवो मृतस्य चरति स्वधाभिरमर्त्यो मर्त्येना सयोनिः ॥३०॥

gaúr amimed ánu vatsām mishāntam mūrdhānaṃ
 hīṇ akrīṇon mātavá u | śṛikvāṇam gharmām abhī vāva-
 śānā mīmāti māyūm páyate páyobhiḥ ॥ 28 ॥ ayām sá śiṅ-
 kte yéna gaúr abhivṛita mīmāti māyūm dhvasānav ādhi
 śritá | sá cittibhir ní hí cakāra mārtyam vidyúd bhāvanti
 prāti vavṛim auhata ॥ 29 ॥ anác chaye turágata jīvám éjad
 dhruvām mādhyā á pastyānām | jīvo mṛitasya carati sva-
 dhābhir āmartyo mārtyena sāyonih ॥ 30 ॥ 13 ॥

I invoke the milch cow (the cloud) that is easily milked, that the handy milker may milk her; may the creator accept our excellent libation, that His cosmic energy (heat) may (thereby) increase ; it is for this, verily, that I earnestly invoke Him. [Cow=cloud, milk=rain, milker=wind; and again, cow=divine speech, milk=knowledge, milker=preceptor]. 26

She comes lowing, abounding in riches (products); desiring her calf in her mind ; may this cow grant her milk to the cosmic twins; may she thrive for our great advantage. [Calf=world or mankind; cow=cloud, milk=rain; and again calf=the seeker, or self ; cow=divine speech; milk=knowledge]. 27

The cow lows standing by calf with eyes half-closed, and caresses the calf with affection, licking the forehead ; she conveys her warm udders to the mouth of the calf; she bellows and feeds the calf with her milk. 28

He, (the calf), too, bellows, and encompassed by him is the cow uttering inarticulate sounds, as she repairs to her stall; (influenced) by her instincts, she behaves like a human being, and radiant as lightning, manifests her beautiful form. [Calf=cloud ; cow=earth ; refers to the thunder-clouds encompassing the earth, with occasional flashes of lightning]. 29

The soul, endowed with life-breath and fast speed, goes out and the dead body is left behind in the house. The immortal soul, hitherto living in the mortal body, keeps, on moving from life to life by its own nature. 30

॥३१॥

अपश्यं गोपामनिपद्यमानमा च परा च पृथिविभरन्तम् ।
 स सध्रीचीः स विपूचीर्वसान आ वरीवर्ति भुवनेष्वन्तः ॥३१॥
 य ई चकार न सो अस्य वेदु य ई दृदश हिरुगिष्णु तस्मात् ।
 स मातुर्योना परिवीतो अन्तर्वेदुप्रजा निर्रतिमा विवेश ॥३२॥
 योमे पिता जनिता नाभिरत्र बन्धुमे माता पृथिवी महीयम् ।
 उत्तानयोश्चम्वोऽर्योनिरन्तरत्रा पिता दुहितुर्गर्भमाधोत् ॥३३॥

āpaśyaṃ gopām ānipadyamānam ā ca parā ca pṛthi-
 bhiḥ carantam | sā sadhrīciḥ sā viśhūciḥ vāsāna ā varīvartī
 bhūvaneshv antāḥ || 31 || yā īm cakāra nā sō asyā vedā yā
 īm dadārsa hīrug īn nū tāsmāt | sā mātīr yonā pāriṇīto
 antār bahuprajā nirritim ā vivesa || 32 || dyaūr me pitā ja-
 nitā nābhir ātra bāndhur me mātā pṛthivī mahīyām | uttā-
 nāyoḥ camvōr yōnir antār ātra pitā duhitūr gārbham ādhāt
 || 33 ||

पृच्छामि त्वा परमन्तं पृथिव्याः पृच्छामि यत्र भुवनस्य नाभिः ।
 पृच्छामि त्वा वृष्णो अश्वस्य रेतः पृच्छामि वाचः परमं व्योम ॥३४॥
 इयं वेदिः परो अन्तः पृथिव्या अयं यज्ञो भुवनस्य नाभिः ।
 अयं सोमो वृष्णो अश्वस्य रेतो ब्रह्मयं वाचः परमं व्योम ॥३५॥

pṛichāmi tvā param āntam pṛithivyāḥ pṛichāmi yātra
 bhūvanasya nābhiḥ | pṛichāmi tvā vṛiṣṇo āśvasya rētaḥ
 pṛichāmi vācāḥ paramām vyōma || 34 || iyām vēdiḥ pāro
 āntaḥ pṛithivyā ayām yajñō bhūvanasya nābhiḥ | ayām
 sōmo vṛiṣṇo āśvasya rēto brahmāyām vācāḥ paramām
 vyōma || 35 ||

I have beheld the unwearied protector of the universe, the sun, travelling (spirally) upwards and downwards by various orbits ; invested with aggregative and diffusive radiance, he revolves in the midst of the regions. 31

He who was brought to life in body does not know of it. He who sees it, is (now) concealed from it. It is hemmed in the womb of the mother, is subject to many births and finally merges into the eternity. [He=Brahman and also Eternal Time; it=lower self and also day]. 32

The heaven (or the sun) is my parent and progenitor; the navel (of the earth) is my kinsman; the spacious earth is my mother. In between the two extended flaps lies the uterus. Herein the father has deposited the germs (of the fruitfulness) of the daughter, dawn. [Father=sun, mother=earth, kinsman=earth's navel, daughter=dawn, germ=rain]. 33

I ask you, what is the uttermost end of the earth; I ask you, what is the navel of the world; I ask you, what is the fecundating power of the rain-shedding steed; I ask you, what is the supreme space of (holy) speech? 34

The altar is the uttermost end of the earth; this sacrifice is the navel of the world. The herb offering is the fecundating power (semen) of this rain-shedding steed. This Lord is the supreme space of (holy)speech. 35

सप्तार्धगर्भा भुवनस्य रेतो विष्णोस्तिष्ठन्ति प्रदिशा विधर्मणि ।
 ते धीतिभिर्मनसा ते विपुश्चितः परिभुवः परि भवन्ति विश्वतः ॥३६॥
 न वि जानामि यदिवेदमस्मि निष्यः संनद्धो मनसा चरामि ।
 यदा मार्गप्रथमजा कृतस्यादिद्धाचो अंशुवे भृगमस्याः ॥३७॥

saptardhagarbhā bhūvanasya reto viṣṇoḥ tiṣṭhanti pra-
 diśa vīdharmani | té dhītibhir manasā té vipuśchitāḥ pari-
 bhūvaḥ pāri bhavanti viśvataḥ ॥ 36 ॥ nā vī jānāmi yād ive-
 dām āsmi niṣyāḥ sāṃnadlho mānasā carāmi | yadā māgan
 prathamajā ritāsyād id vāco āsmuṣe bhāgām asyāḥ ॥ 37 ॥

अपाङ्क प्राङ्गिति स्वधया गृभीतोऽमर्त्यो मर्त्येना सयोनिः ।
 ता शश्वन्ता विपुचीना वियन्ता न्यून्यं चिक्युर्न नि चिक्युरन्यम् ॥३८॥
 ऋचो अक्षरे परमे व्योमन्यस्मिन्देवा अधि विश्वे निषेदुः ।
 यस्तन्न वेद किमूचा करिष्यति य इत्तद्विदुस्त इमे समासते ॥३९॥
 नृयवसाद्भगवन्तो हि भुया अथो वयं भगवन्तः स्याम ।
 अद्धि तृणमघ्ने विश्वदानीं पितृ शुद्धसुदकमाचरन्ती ॥४०॥

āpaṇ prāṇ eti svadhāyā grībhīto 'martyo mārtyeṇā sāyo-
 niḥ | tā śaśvantā viśhūcinā viyāntā ny ānyām cikyūr nā
 ni cikyur anyām ॥ 38 ॥ ṛicō akshāre paramē vyōman yā-
 smin devā ādhi viśve nishedūḥ | yās tān nā vēda kīm ṛicā
 karishyati yā it tād vidūs tā imē sām āsate ॥ 39 ॥ sūyavasād
 bhāgavati hī bhūyā ātho vayām bhāgavantaḥ syāma | ad-
 dhi trīṇam aghnye viśvadanīm pība śuddhām udakām āci-
 ranti ॥ 40 ॥ 21 ॥

The seven half-embryos (the semen of the universe) are employed in the work of supporting (the universe) by the Lord's orders. Those wise ones consciously whirl round and round the earth. [Cosmic intelligence, ego and five abstracts—colour, taste, sound, touch and smell—as the seven.] 36

I distinguish not if I am this all, for I go perplexed and bound in mind ; when the first-born (perceptions) of the Holy Law reached me, then of this speech I first obtained a portion (of the meaning). 37

The immortal soul associated with the mortal body ceaselessly moves the lower (inferior) or the upper (superior) bodies according to its own actions. They both go always together and everywhere together ; (we, the men) have comprehended the one (whilst in the physical body) but have not comprehended the other (the soul free from body). 38

The supreme Lord is omnipresent like space and eternal like his word and all Nature's bounties have their repose in Him. What will he, who knows not this (divine principle), do with the Veda ? But they who know it, they come close to Him. 39

Come, may you be rich in milk through abundant fodder, that we may also be rich (in abundance) ; eat grass at all seasons, and roaming (at will), drink pure water. 40

गौरीमिमाय सर्लिलानि तक्षत्येकपदी द्विपदी सा चतुष्पदी ।
 अष्टार्पदी नवपदी बभ्रुवुषी सहस्राक्षरा परमे द्यौमन् ॥४१॥
 तस्याः समुद्रा अधि वि क्षरन्ति तेन जीवन्ति प्रादशश्चतस्रः ।
 ततः क्षरत्क्षरं तद्विश्वमुप जीवति ॥४२॥
 शकमयं धूममारादपदयं विप्लवतां पुर पुनावरेण ।
 उक्षाणं पृथिमपचन्त वीरास्तान् धर्माणि प्रथमान्यासन् ॥४३॥

gaurīr mimāya salilāni tākshaty ékapadī dvipādī sā cā-
 tushpadī | ashtāpadī nāvapadī babhūvūshī sahásrākshara
 paramé vyóman ॥ 41 ॥ tāsyaāḥ samudrá ādhi ví ksharanti
 téna jīvanti pradīṣaś cātasraḥ | tātaḥ ksharaty aksháram
 tād víṣvam úpa jivati ॥ 42 ॥ śakamayam dhūmām ārád apa-
 syam vishhuvātā parā enāvareṇa | uksbāṇam prīṣṇim āpa-
 canta vīrāś tāni dhārmāṇi prathamāny āsan ॥ 43 ॥

त्रयः केशिनः क्रतुया वि चक्षते संवत्सरे वपत एक एषाम् ।
 विश्वमेको अभि चष्टे शर्चाभिर्ग्राजिरेकस्य ददृशे न रूपम् ॥४४॥
 चत्वारि वाक्परिमिता पदानि तानि विदुर्ब्राह्मणा ये मनीषिणः ।
 गुह्यं त्रीणि निर्हितानि नेद्वयन्ति तुरीयं वाचो मनुष्या वदन्ति ॥४५॥
 इन्द्रं मित्रं वरुणमग्निमाहु रथो दिव्यः स सुपर्णो गरुत्मान् ।
 एकं सद्विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥४६॥

tráyaḥ
 keśina rituthā ví cakshate samvatsarē vapata éka eshām |
 víṣvam éko abhi cashte śācibhir dhrājir ékasya dadṛiṣe ná
 rūpām ॥ 44 ॥ catvāri vāk párimitā padāni tāni vidur brāh-
 maṇā ye manīṣiṇaḥ | gūhā trīṇi nīhita nēṅgayanti turfyam
 vācō manushyā vadanti ॥ 45 ॥ índram mitrām vāruṇam
 agnīm āhur átho divyāḥ sā saparṇō garutmán | ékaṁ sād
 víprā babudhā vadanty agnīm yamām mātariśvānam āhuḥ
 ॥ 46 ॥

The divine speech has been uttered enabling the thoughts to flow, and is one-footed, two-footed, four-footed, eight-footed, nine-footed or infinite in the innermost region of heart. 41

From her (i.e. from the divine speech) the clouds (or words) shed abundant rain, and thence (the people of) the four quarters live : thence the glory of the imperishable spreads and the universe is sustained. 42

I behold near (me) the smoky clouds ; and by that one arrives at the universal concept of inference of cause (the cosmic heat) from the effect. The priests have glorified with affectionate laurels that causal fire in the fire-rituals for such are their first duties. 43

The three, with beautiful tresses, look down in their several seasons upon the earth; one of them (fire) comes forth only once in a year (the ritual fire is established once in a year) ; the second one (the sun), by his acts, brightens the universe ; the course of the third one (air) is visible though not his form. 44

Four are the definite grades of speech ; those learned who are wise know them ; three deposited in secret, indicate no meaning ; men speak the fourth grade of speech. [Four grades of speech ; Om, Bhuh, Bhuvah, and Svah, also known as Para, Pasyanti, Madhyama and Vaikhari ; Para is the innermost at the origin ; pasyanti, pertains to heart, Madhyama to intellect, and Vaikhari, the phonetically expressed through the organs of speech.]. 45

They have styled (Him, God or the sun) *indra* (the resplendent), *mitra* (the surveyor), *varuna* (the venerable), *agni* (the adorable), and he is the celestial, well-winged *garutmat* (the great), for learned priests call one by many names as they speak of the adorable as *yama* (ordainer) and *matarisvan* (cosmic breath). 46

०२११

कृष्णं नित्यान् हरयः सुपर्णा अपो वसाना दिवमुत्पतन्ति ।
 त आर्ववृत्रन्तसर्दनादृतस्यादिद्धतेन पृथिवी व्युद्यते ॥४७॥
 द्वादश प्रधयश्चकमेकं त्रीणि नभ्यानि क उ तर्क्षित ।
 तस्मिन्साकं त्रिशता न शुङ्खवोऽर्पिताः षष्टिर्न चलाचलासः ॥४८॥
 यस्ते स्तनः शशुयो यो मयोभ्येन विश्वा पुष्यसि वार्याणि ।
 यो रत्नधा वसुविधः सुदत्रः सरस्वति तमिह धातवे कः ॥४९॥

kṛiṣṇāṁ niyānaṁ hārayaḥ suparṇā apó vāsānā divam
 út patanti | tá āvavṛitran sādānād ŕitāsyād íd gṛhītēna pṛi-
 thiví vy údyate || 47 || dvādaśa pradhāyaś cakrām ékaṁ
 trīṇi nābhyaṇi ká n tác ciketa | tāsmin sākām trīṣatā ná
 ṣaṅkāvó 'rpitāḥ shasṭīr ná calācalāsaḥ || 48 || yās te stānaḥ
 śaśayó yó mayobhūr yēna víśvā pūshyasi vāryāṇi | yó ra-
 tñadhā vasuvíd yāḥ sudātraḥ sárasvati tām ihā dhātave
 kaḥ || 49 ||

यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्योसन् ।
 ते ह नाकं महिमानः सचन्त यत्र पूर्वं साध्याः सन्ति देवाः ॥५०॥
 समानमेतद्दुदकमुच्चेत्यत्र चार्हभिः ।
 सूर्मिं पर्जन्या जिन्वन्ति दिवं जिन्वन्त्यग्नयः ॥५१॥
 दिव्यं सुपर्णं वायुसं बृहन्तमपां गर्भं दर्शतमोषधीनाम् ।
 अभीपतो वृष्टिभिस्तुर्पयन्तं सरस्वन्तमवसे जोहवीमि ॥५२॥

yajñēna yajñāni ayajanta devās tāni dhārmāṇi
 prathamāny āsan | tē ha nākam mahimānaḥ sacanta yātra
 pūrve sādhyāḥ sānti devāḥ || 50 || samānām etād udakām
 ūc caity āvā cāhabhiḥ | bhūmim parjanya jīnvanti divam
 jīvanty agnāyaḥ || 51 || divyām suparṇām vāyasām brīhān-
 tam apām gairbham darsatām ōshadhīnām | abhīpató vṛi-
 śtībhis tarpāyantaṁ sárasvantaṁ āvase johavīmi || 52 || 22 ||

The smooth-gliding waters (of the rain, the solar rays) clothing the waters with a dark cloud, ascend to heaven. They come down again from the dwelling of the rain, and immediately the earth is moistened with water. 47

The fellies (or arcs) are twelve; the wheel is one; three are the axles (or hubs); but who knows it? Within it are collected 360 (spokes), which are as it were, moveable and immoveable. [Wheel=year; fellies=12 months; axles=3 double seasons, summer, rains and winter; spokes=360 days of luni-solar year]. 48

O divine mother (speech), that ever-full breast (with inexhaustive vocabulary), which is the source of delight, with which you bestow all good things, which is the container of wealth, the distributor of riches, the giver of good (fortune); that bosom do thou lay open at this moment for our sustenance. 49

The Nature's bounties (gods) glorify the sacrifice with sacrifice, for such are their duties; those righteous ones, verily, attain the highest glory attained by the wise persons of yore. 50

The homogeneous water passes upwards (evaporates as vapours) and downwards (in the form of rains) in the course of days; clouds give joy to the earth; the sacrificial fires (rays) bring joy to the heaven (the sky). 51

I invoke for our protection the celestial, well-winged, swift moving, majestic (God or the sun or speech) who is the germ of the waters, the displayer of herbs, the cherisher of lakes, replenishing the ponds with rain. 52

(१६५) पञ्चषष्ठ्युत्तरवाक्यम् सूक्तम्

१ । १) पञ्चदशस्यैव सृजस्व (१-२, ४, ६, ८, १०-१२) पञ्चमाहितीषोऽर्चोऽध्वर्युः षष्ठ्यष्टमीनां दशम्यादिष्वस्य चेन्द्रः (३, ५, ७, ९) द्वितीयस्यार्चोऽसतमीनवर्मीनां मरुतः (१३-१५) त्रयोदश्यादिष्वस्य न वैवावरुणिरस्य क्रवचः । मरुतामिन्द्रो देवता । त्रिष्टुप् छन्दः ॥

३४.

कया शुभा सर्वयसुः सनीळाः समान्या मरुतः सं मिमिक्षुः ।
कया मती कुत एतास गृनेऽर्चन्ति शुष्मं वृषणो वसुया ॥१॥
कस्य ब्रह्माणि जुजुषुर्यवानः को अध्वरे मरुत आ ववर्त ।
श्येनां इव घर्जतो अन्तरिक्षे केन महा मनसा रीरमाम ॥२॥

165.

Kāya śubhā sāvayasuh sáníḷaḥ samānyā marútaḥ sám
minikshuh | kāyā matí kúta étāsa eté 'reanti śúshmam vṛi-
shaṇo vasúyā || 1 || kāsya bráhmāṇi jujushur yávanāḥ kó
adhvaré marúta á vavarta | syenāñ iva dhrájato antárikṣhe
kéna mahā mānasā rīramāma || 2 ||

कुतत्त्वमिन्द्र माहिन्ः सन्नको यासि सत्पते किं त इत्या ।
सं पृच्छसे समराणः शुभानैर्वोचेस्तन्नो हरिवो यत्तं अस्से ॥३॥
ब्रह्माणि मे मतयः शं सुतासुः शुष्मं इयति प्रवृत्तो मे अद्रिः ।
आ शासते प्रति हर्षन्त्युक्थेमा हरीं बहवस्ता नो अच्छं ॥४॥
अतो वयमन्तमेभिर्युजानाः स्वर्गत्रिभिस्तन्वः शुष्ममानाः ।
महोभिरेता उप युज्महे न्विन्द्र स्वधामनु हि नो वभूधं ॥५॥

kútas tvám indra máníhi-
naḥ sánn éko yāsi satpate kíṃ ta itthā | sám prichase sa-
marāṇāḥ śubhānāir vocés tán no harivo yāt te asmé || 3 ||
bráhmāṇi me matáyāḥ śām sutāsaḥ śúshma iyarti prábhrīto
me ádriḥ | á śāsate prāti haryanty ukthémā hárī vahatas
tā no ácha || 4 || áto vayān antamébhir yujānāḥ sváksha-
trebhis tanvāḥ śumbhamānāḥ | máhobhir étāñ úpa yujmahe
uv indra svadhām ānu hí no babhūtha || 5 ||

The self :

With what kind of high aspirations are these vital senses invested, who are of the same age and dwell in the same place? From where having come, and with what kind of wisdom do these mighty ones pray to obtain strength ?

The self :

Whose hymns do these ever-youthful ones enjoy? Who turns these vital senses to the place of work and worship. By what great hymns shall these vital senses who fly in the vast expanse of thought and action like eagles be pleased? 2

Vital senses :

Whither O mighty self, are you going alone? What has happened to you, O protector of the pious men? We speak to you whilst accompanying you. O brilliant one, speak to us; O possessor of radiant thoughts, say to us in sweet voice all that which you have to say to us. 3

The self :

May the sacred rites be mine; may the sacred songs be pleasing to me, and may the offering be delightful. May my adamant will be hurled against evils. These hymns are for me and my praise. May these twin forces, vital and mental, carry us towards our destination. 4

Vital senses :

Therefore we, having joined with extremely swift mind and having adorned with brilliant radiance, use these variegated powers (to destroy obstructing adversaries). O self, you understand our nature. 5

क) सा यो मरुतः स्वधासीद्यन्मामेवं समधत्ताहित्वे ।
 अग्ने ह्यस्तविपन्तुविष्मन्विश्वस्य ज्ञानोऽग्नम वधुस्तः ॥६॥
 भूरी चकार्य युज्येभिरस्ये समन्निभवृषभ पंसेभिः ।
 भूरीणि हि कृणवामा शविष्टेन्द्र कर्त्वा मरुतो यद्वशाम् ॥७॥
 वधीं वृत्रं मरुत इन्द्रियेण स्वेन भामेन तविषो वंभुवान् ।
 अहमेता मर्तवे विश्वश्चन्द्राः सुगा अपशक्व यज्ञबाहुः ॥८॥

kvā syā vo marutaḥ svadhāsīd yān mām ékaṁ samā-
 dhattāhīhātve | ahām hy āgrās tavishās tāvishmān viśvasya
 jñānor ānamam vadhasnāḥ || 6 || bhūri cakārtha yūjyebhir
 asme samanēbhir vṛishabha pañśyebhiḥ | bhūrīṇi hī kṛiṇā-
 vanā śavishthēndra krātvā maruto yād vāśāmā || 7 || vā-
 dhīm vṛitrām maruta indriyēṇa svēna bhāmena tavishó ba-
 hūvān | ahām etā mánave viśvāścandrāḥ sugā apāś cakara
 vājrabāhuḥ || 8 ||

अनुत्तमा ते मघवन्नक्तिर्नु न त्वावीं अस्ति देवता विदानः ।
 न जायमानो नशति न जातो यानि करिष्या कृणहि प्रवृद्ध ॥९॥
 एकस्य चिन्मे विश्वोऽस्त्वोऽजो या नु दधृष्वान्कृणव मनोषा ।
 अहं ह्युग्रो मरुतो विदानो यानि च्यवमिन्द्र इदीश एषाम् ॥१०॥

ánuttam ā te maghavan nākir nū nā tvā-
 vān asti devatā vidānaḥ | nā jāyamāno naśate nū jāto yāni
 karishyā kṛiṇuhī pravṛiddha || 9 || ékasya ein me vibhvaḥ astv
 ójo yā nū dadhrishvān kṛiṇāvai manishā | ahām hy ūgró
 maruto vidāno yāni cyāvam índra id īśa eṣham || 10 || २५ ||

The self :

Where then does that nature of yours go away, O vital senses, when you charge me alone to put an end to the evil forces? I myself am formidable, strong and mighty. I am able to bring down the arms of all my adversaries with death-dealing weapons. 6

Vital senses :

O mighty showerer, the self, much have you achieved but it has been with our concerted efforts for we too have done many things. Whenever we determine to do something, we also achieve it without fail ; whatsoever, we, the vital senses, intend to do, we do it with our own efforts. 7

The self :

O vital senses, I destroy evils with my own strength, and through my own determination, I became a superior power. I, with adamantine will-power at my command, can make these lucid softly-flowing pious thoughts accessible to everyone. 8

Vital senses :

O bounteous self, nothing done by you is unavailing. No nature's force could be as effective as you. No one that is to be born, nor any one that has been born could surpass you in these deeds which you have achieved, O exceedingly mighty self. 9

The self :

May the prowess of me alone spread all over, and may I accomplish whatever I contemplate in my mind. For, verily, O vital senses, I am formidable and conscious of my duties and to whatever I direct my thoughts. I am the expeller of pains and I rule over them. 10

॥११॥

अमन्दन्मा मरुतः स्तोमो अत्र यन्मे नरः श्रुत्य ब्रह्मं चक ।
 इन्द्राय वृष्णे सुमखाय मह्यं सख्ये सखायस्तन्वे तनूभिः ॥११॥
 एवेदेते प्रति मा रोचमाना अनेद्युः श्रव एषो दर्शनाः ।
 संचक्ष्या मस्तश्चन्द्रवर्णा अच्छान्त मे छुदयोधा च तुनम् ॥१२॥
 को न्वत्र मरुतो मामहे वः प्र यातनु सखीरच्छा सखायः ।
 मन्मानि चित्रा अपिवातयन्त एषां भूत नवेदा म ऋतानीम् ॥१३॥

āmandan mā maruta stōmo ātra yān me naraḥ śrū-
 tyam brāhma cakrā | indriya vṛṣṇe sūmakhāya mūhyaṇi
 sākhye sākhyāyas tanvè tanūbhiḥ || 11 || evēd otē prāti mā
 rōcamānā ānedyaḥ śṛāva ēśho dārdhanaḥ | saṃcākshya ma-
 rutaḥ candravarṇā āchānta me chadāyathā ca tūnām || 12 ||
 kō nv ātra maruto māmaha vaḥ prā yātana sākhiṃr āchā
 sakhāyaḥ | māmāni citrā apivātāyanta eśhām bhūta nā-
 vedā ma ṛitānām || 13 ||

आ यदुवस्यादुवसे न कास्त्रस्मादुके मान्यस्य मेधा ।
 ओ पु वर्त मरुतो विप्रमच्छेमा ब्रह्माणि जरिता वो अर्चत् ॥१४॥
 एष वः स्तोमो मरुत इयं गीर्मान्दयस्य मान्यस्य कारोः ।
 एषा यासीष्ट तन्वे वयां विद्यामेषं वृजनं जीरदानुम् ॥१५॥

ā yād duvasyād duvase nā kārūr
 asmāñ cakre mānyāsya medhā | o śhū vartta maruto vipraṃ
 achemā brāhmaṇi jaritā vo arcāt || 14 || eśhā va stōmo
 maruta iyām gīr māndaryāsya manyāsya karōḥ | ēśhā
 yāsishṭa tanvè vayām vidyāmesham vṛjānaṃ jīrādānum
 || 15 ||

The self

O vital senses, my friends and leaders, the praises and the glorious hymns that you have offered on this occasion to glorify have gratified me considerably. May your invocations to me, the resplendent and showerer of benefits, be blessings to me for the enhancement of my personality, since they have been addressed from a friend to a friend 11

The self :

O vital senses, you have affectionate regards towards me, and you provide me with proper nourishment and strength. May you, with your wonderful characteristics invest me with all-round splendour. 12

O vital senses, who has magnified you in this universe? May you go to the company of your friends. O wonderful ones, may you not be uncognizant of my merits. May you be regardful of my virtuous actions. 13

O vital senses, may we obtain that wisdom which assists the worshipper to perform the sacred ceremony with devotional hymns. The devotee sings these praises for you, and therefore, may you quickly turn towards him. 14

O vital senses, this praise is for you ; this sacred hymn sung by the venerable poet is for you. May you confer delight on the singer ; may this praise reach you, for the good of your persons; may we thence obtain food, strength and long life. 15

(१११) षडपटुसंगततमं मृतम्

(१-१०) षडदशार्पणान्य सृतत्वं भयवक्रगिरास्य कृपः । मृतो देवताः । (१-१३) षयमावि-
षयोदसर्पा भगती, (१४-१५) षतुर्दशभिर्दशयोध विष्णु उन्दसः ॥

तन्न योचाम रभसाय जन्मने पूर्वं महित्वं वृषभस्य केतवे ।
 एधेव याम्मरुतस्तुविष्वणो युधेव शक्रास्तविपाणि कर्तन ॥१॥
 नित्यं न सूनुं मधु विभ्रत उप क्रीळन्ति क्रीळा विदधेषु वृष्वयः ।
 नक्षन्ति रुद्रा अवेसा नमुस्विनं न मर्धन्ति स्वतवसो हविष्कृतम् ॥२॥
 यस्मा ऊमासो अमृता अरासत रायस्पोषं च हविषा ददाशुषे ।
 उक्षन्त्यस्मै मृस्तो हिता इव पुरु रजांसि पयसा मयोभुवः ॥३॥

166.

Tān nū vocāma rabhasāya jānnane pūrvam mahitvāṇ
 vṛṣabhasya ketāve | aīdhēva yānan marutas taviṣhvaṇo
 yudhēva śakrās tavishāṇi kartana || 1 || nityaṁ nā sūnū
 mādhū bibhrata ūpa kṛiṇanti kṛiṇā vidātheshu ghṛishvayaḥ |
 nāksanti rudrā āvasā namasvīnam nā mardhanti svātavaso
 haviṣkṛitau || 2 || yāsmā ūmāso amṛtā ārasata rāyās po-
 sham ca haviṣhā dadāśushe | ukshānty asmai marūto bhitā
 iva purū rājānsi pāyasā mayobbhūvaḥ || 3 ||

आ ये रजांसि तविषीभिरव्यत प्र व एवासः स्वयतासो अध्रजन् ।
 भयन्ते विश्वा भुवनानि हर्म्या चित्रो वो यामः प्रयतास्वृष्टिपु ॥४॥
 यत्तेषयामा नदयन्त पर्वतान्दिवो वा पृष्टं नर्या अचुच्यवुः ।
 विश्वो वो अज्मन्मयते वनस्पती रयीयन्तीव प्र जिहीत ओषधिः ॥५॥

ā ye rājānsi tā-
 viṣībhir āvyata prā va évāsaḥ svāyatāso adhrajan | bhā-
 yante vīsvā bhuvanāni harmyā citro vo yāmaḥ prāyatāsv
 riṣṭīṣhu || 4 || yāt tveshāyāmā nadāyanta pārvatān divo vā
 pṛiṣṭhām nāryā ācucyavuh | vīṣvo vo ājman bhayate vā-
 naspātī rathīyāntīva prā jihīta ōśadbiḥ || 5 ||

O brave soldiers, may we say that you have from your previous life inherited the germ of heroism and become leader of strong men. O loud roaring and mighty heroes, (perform your deeds of valour) advancing on the way to the battlefield to destroy enemies like the blazing fire. 1

Just as father provides nourishment to son, in the same way, O heroes, bearing goodwill towards all, skilful in warfare, in battles you playfully exhibit your brave actions. These vanquishers of enemies come to the god-loving persons for their protection, and as they are self-made they suffer no harm. 2

To that devotee, who presents offerings, these protecting and immortal heroes, gratified by dedication give abundant riches. On him, like loving friends, the heroes bestow happiness and supply plentiful water to the regions (i.e. to their agricultural land). 3

When your vehicles, which move speedily through the regions and proceed self-directed, people are alarmed and damage is done to buildings ; for so swift are your advances and so great is the dread of the thrust of your spears. 4

When these heroes advance with vigour, their dazzling rush makes the mountains echo and though friendly to men, they shake the clouds of the firmament. Even the forest lords get alarmed at your approach and the shrubs wave to and fro, as a damsel in a fast-running chariot. 5

युयं नं उग्रा मरुतः सुचेतुनारिष्टयामाः सुमतिं पिपर्तन् ।
 यत्रा वो दियुद्रदत्तिं क्रिविर्दतीं रणानि पृथ्वः सुधितेव वर्हणा ॥६॥
 प्र स्कम्भदेश्णा अनवभ्ररंधसोऽलातृणासो विदधेपु सुष्टुताः ।
 अर्चन्त्युर्कं मंदिरस्य पीतये धिदुर्वीरस्य प्रथमानि पांसू ॥७॥
 शतभुजभिस्तमभिर्हृतेरघातृभी रक्षता मरुतो यमावन्त ।
 जनं वशुग्रास्तवसो विरप्तिनः पाथनां शंसुत्तनयस्य पुष्टिपु ॥८॥

yuyam na ugra marutaḥ sucetúnāri-bhāgrāmāḥ sumatīm
 pipartana | yātrā vo didyūd rādati krivirdati rināti paśvāḥ
 sūdhiteva barhānā || 6 || prā skambhādesṇā anavabhrārā-
 dhaso 'lātrinaśo vidārtheshu sūśtutāḥ | āreanty arkām ma-
 dirasya pitaye vidūr virāsya prathamāni paṇsya || 7 || śa-
 tabhujibhis tam abbhūter agbhāt pūrbhī rakṣatā maruto
 yām āvata | jānam yām ugrās tavaso virapṣinaḥ pāthānā
 śāṁsāt tānayasya pushtīṣhu || 8 ||

विश्वानि भद्रा मरुतो रथेषु वो मिथस्पृध्वेव तविषाप्याहिता ।
 असेप्वा वः प्रथेषु खादयोऽक्षो वश्चका समया वि वावृते ॥९॥
 भूरीणि भद्रा नर्येषु बाहुषु वक्षःसु रुक्मा रभसातो अञ्जयः ।
 असेप्वेताः पविषु क्षुरा अधि वयो न पुक्षान्वन्तु श्रियो धिरे ॥१०॥

viśvāni bhadrá maruto rá-
 theshu vo mithasprīdhyeva tavishāṇy ābitā | ānseshv ā vah
 prāpatheshu khādáyó 'ksho vaṣ cakrá samáyā ví vāvṛite
 || 9 || bhūríṇi bhadrá nāryeshu bāhúshu vākshassu rukmā
 rahhasāso añjāyah | ānseshv étāḥ pavīshu kshurā ādhi váyo
 nā pakshān vy ānu śriyo dhire || 10 ||

O brave and terrible heroes, free from malice in your kindly thoughts, you fulfil our aspirations with your benevolence. Wherever your lightning missile strikes, it crunches up the enemy, as a well-hurled weapon wounds a cattle. 6

These heroes are liberal in giving shelter, possessors of inexhaustible riches, devoid of malevolence and are glorified in self-sacrifice. They go to the battlefield and dedicate themselves to the service of men for enjoying exhilarating rewards ; for they know the exact responsibilities of an ideal hero. 7

O brave, mighty and glorified heroes, may you give the person, whom you have loved, forts with all the myriad provisions for his protection. May you guard him from ruin as well as from sin. Further, may you defend him from calumny and provide amply for the nourishment of his children. 8

O brave heroes, all benevolent things are stored in your vehicles. From your shoulders hang innumerable weapons. At your resting places, when you take a long journey, ample refreshments have been provided to feed you. The axle of the chariot holds the wheels firmly together. 9

O brave heroes, in your manly arms are many good things; on your chests are golden plates; on your shoulders are brilliant ornaments; sharp are the edges of your weapons. These heroes wear various decorations, as birds with multi-coloured wings. 10

११॥ महान्तो महा विभ्योऽ विमृतयो दूरेदृशो ये दिव्या इव स्तुभिः ।
 मन्द्राः सुजिह्वाः स्वरितार आसभिः संमिह्वा इन्द्र मरुतः परिष्टुभः ॥११॥
 तद्वः सुजाता मरुतो महित्वनं दीर्घं वा दात्रमदितेरिव व्रतम् ।
 इन्द्रश्चन त्यजसा वि हुणाति तज्जनाय यस्मै सुकृते अराध्वम् ॥१२॥
 नहो जामित्वं मरुतः परं युगे पुरु यच्छंसममृतासु आवत ।
 अया धिया मनवे श्रुष्टिमाव्या साकं नरो दुसनेरा चिकित्तिरे ॥१३॥

mahānto mahná vibhvo víbhūtayo dūredṛṣo yé divyā
 iva stūbhiḥ | mandráḥ sujihvāḥ sváritara āsābhiḥ sāmmitā
 indre marútaḥ parishṭūbhah || 11 || tād vaḥ sujātā maruto
 mahitvanām dirghām vo dātrām áditer iva vratām | indras
 canā tyájasa vi huṇāti táj jánāya yásmāi sukríte árādhvam
 || 12 || tād vo jāmītvām marutaḥ páre yugé purā yác chān-
 sam amṛitāsa ávata | aya dhiyā mánave śrúṣṭīm ávya sa-
 kām náro daśánair á cikitríre || 13 ||

येन दीर्घं मरुतः शुश्रवांश्च युष्माकेन परिणसा तुरासः ।
 आ यत्तनर्नवृजने जनांस एभिर्द्युभिस्तदुभीष्टमिदं ॥१४॥
 एष नुः स्तोमो मरुत इयं गीर्वान्द्रार्यस्य मान्यस्य कुरोः ।
 एषा यासीष्ट तन्वे वयां विद्यामेष्ट वृजनं नीरदानुम् ॥१५॥

yéna dirghām maru-
 taḥ śūśāvāṁś yuṣhmākena párinasa turasaḥ | á yát tatīnan
 vṛijāne jánāsa ebhír yajñēbhis tād abhīṣṭīm asyām || 14 ||
 eṣā va stómo — || 15 ||

These heroes are strong with their mighty power, full of grandeur, full of splendour like the stars (or constellations) of heaven, prudent, joyful, sweet-tongued and eloquent. They are helpful to the state and deserve to be glorified in all respects. 11

O brave well-born heroes, that is your greatness. Your munificence is as extensive as the firmament. Even the head of a state favours the one who receives assistance from you. 12

O brave heroes, your alliance with us is of a long duration. O immortals, you have always listened to our invocation, and protected us. And having accepted our laudation, you have become leaders of people through your dedicated services. You are so well-known because of your favourable disposition towards mankind. 13

O quick-moving heroes, may we flourish for a long time through your greatness and through your help. May we triumph in combats. May we by these sacred acts fulfil your high expectations. 14

O brave heroes, this praise is for you ; this sacred hymn is for you, which is sung by the venerable poet, capable of conferring delight by his laudations. May this praise reach you for (the good of your) persons, so that we may thence obtain food, strength and long life. 15

(११७) महाप्रपुत्रभानुसंभूतः

(१) ' ११) महाप्रपुत्रभानुसंभूतः प्रपुत्रः प्रपुत्रः प्रपुत्रः । (१) प्रपुत्रः प्रपुत्रः ।

(२-११) द्वितीयादिभिरात्मैक्यं वक्तुं देवताः । विष्णुः ७८८. ॥

११७

सहस्रं न इन्द्रोत्तयो नः सहस्रमिषो हरियो गुर्ततमाः ।
 सहस्रं रायो मादयध्ये सहस्रिण उप नो यन्तु वाजाः ॥१॥
 आ नोऽवोभिर्मस्तौ यान्त्यच्छा ज्येष्ठेभिर्वा बृहद्भिर्विः सुमायाः ।
 अध यदेपां नियुतः परमाः समुद्रस्य चिद्नयन्त परे ॥२॥

167.

Sahasraṃ ta indrotāyo naḥ sahasraṃ iṣho hariṣo gūr-
 tātamāḥ | sahasraṃ rāyo madayādhyai sahasrīṇa ūpa no
 yantu vājāḥ || 1 || ā nō 'vobhir marūto yāntv āchā jyēṣṭhā-
 bhir vā bṛihāddivaiḥ sunāyāḥ | ādha yād eṣhām niyūtaḥ
 paramāḥ samudrāsya cid dhanāyanta pārē || 2 ||

मिम्यक्ष येषु सुधिता घृताक्षी हिरण्यनिर्णिगुपरा न ऋष्टिः ।
 गुहा चरन्ती मनुष्ये न योषा सभावती विदुष्येव सं वाक् ॥३॥
 परा शुभ्रा अयासो यव्या साधारण्येव मस्तौ मिमिक्षुः ।
 न रोदसी अप नुदन्त घोरा जुषन्त वृधं सख्याय देवाः ॥४॥
 जोष्यदीमसुयी सचध्ये विधितस्तुका रोदसी नृमणाः ।
 आ सूर्येव विधृतो रथं गात्वेषप्रतीका नमसो नेत्या ॥५॥

minyāksha

yēṣhṇ sūdhitā ghrītācī hīraṇyanirṇig ūparā nā riṣṭhī | gūhā
 cāranti mānuṣho nā yōṣha sabhāvati viduṣyēva saṃ vāk
 || 3 || pārā śubhrā ayāso yavyā sādhāraṇyēva marūto minī-
 kṣhuh | nā rodasī āpa nudanta ghōrā juṣhānta vṛdhāṃ sa-
 khyāya devāḥ || 4 || jōṣhād yād im asuryā sacādhyai viśh-
 tastukā rodasī nṛimāṇāḥ | ā sūryēva vidható rātham gat
 tveshāpratikā nābhāso nētyā || 5 ||

O resplendent Lord, the source of gravitational forces, you know a thousand ways of protecting us ; you have a thousand types of most nutritive nourishment ; may all these be ours. You have, besides these, a thousand varieties of exhilarating wealth, and thousands of cattle; may all these be given to us. 1

May the most sapient cloud-bearing winds come to our presence with benefactions ; may they come to us with choicest celestial blessings. May they come to us with treasures alongwith the glorious lightning from the sea's farthest limits. 2

(The cloud-bearing winds are such) in whom the water-shedding, well-grasped golden coloured lightning clings in the firmament, like the wife of a man moving in seclusion under a cover, or like a spear carried rearward, or like divine speech in an assembly of the learned. 3

These brilliant, fast-moving cloud-bearing winds cling to the lightning, and drench forth the interspace and earth with rains, and yet do not upset them with their overwhelming roars. May, in the same way, the learned wish the general prosperity of all through friendly regards. 4

This lightning, with dishevelled tresses and mind devoted to her lords, wooes the cloud-bearing winds to associate with her. She, radiant in form, ascends the chariot of the restless (the cloud-bearing winds) as dawn, the daughter of the sun, on the chariot of twin-divines, and comes here with (the speed of) the sun. 5

११०

आस्थापयन्त युवतिं युवानः शुभे निमिष्ठां विदधेपु पञ्चाम् ।
 अर्को यद्वो मरुतो हविष्मान्गार्गदाधं सुतसोमो वुवस्वन् ॥६॥
 प्र तं विवक्ष्म वक्ष्म्यो य एषां मरुता महिमा सत्यो अस्ति ।
 सचा यदीं वृषमणा अहंयुः स्थिरा चिञ्जनीर्वहते सुभागाः ॥७॥
 पान्ति मित्रावरुणावद्याचयत ईमर्यमो अप्रशस्तान् ।
 उत च्यवन्ते अच्युता ध्रुवाणि वावृध ई मरुतो दातिवारः ॥८॥

āsthāpayanta yuvatīm yāvanah śubhe nīmiṣṭhāṃ vidā-
 theślin pajrām | arkó yád vo maruto havishmān gāyad gā-
 thām sutāsomo duvasyān | 6 || prā tām vivakṣm vākmyo
 yā eśhām marūtān mahimā satyó āsti | sāci yád nṛ vṛisha-
 mana ahamyá sīhirā cij jānir vāhate subhāgāḥ || 7 || pānti
 mitrávaruṇav avadyāc cāyata im ariyamó aprasastan utā
 cyavante acyutā dhruvāṇi vāvṛidhā im maruto dātivarah
 || 8 ||

नही नु वो मरुतो अन्त्यसे आरात्ताश्चिच्छवसो अन्तमापुः ।
 ते धृष्णुता शर्वसा शशुवांसोऽर्णो न द्वेपो धृषता परि दुः ॥९॥
 वयमद्येन्द्रस्य प्रेष्ठा वयं श्वो वेचेमहि समये ।
 वयं पुरा महिं च नो अनु दन्तलं क्रमुक्षा नरामनु प्यात् ॥१०॥
 एष वः स्तोमो मरुत इयं गीमीन्द्रार्यस्य मान्यस्य कारोः ।
 एषा योसीष्ट तन्वे वयां विद्यामेषं वृजनं जीरदानुम् ॥११॥

nahí nū vo maruto anty asmé ārāttāo cic chāvaso
 āntam āpūḥ | té dhrishnūnā śarvasā śaśuvānsó 'rṇo ná dvé-
 sho dhrishatā pāri śhṭhah || 9 || vayām adyēndranya prēśhṭhā
 vayām śvó vocemahi samaryé | vayām purā mahi ca no
 ānu dyān tām na ṛibhukṣhā narām ānu śhyāt || 10 || eśhā
 va stōmo — || 11 ||

O youthful cloud-bearing winds, when you get this ever-young lightning, who is full of life, highly accomplished and social, seated (on your chariot) for glory, then the revered worshipper, presenter of oblations, singer of devotional prayers chants melodious songs in social gatherings. 6

I celebrate the greatness of the cloud-bearing winds which is true and worthy of laudation, inasmuch as their firm-minded, benevolent, highly-respectable and fortuitous maiden bears and supports a flourishing family. [Maiden= lightning ; family=rains]. 7

O cloud-bearing winds, Nature's bounties such as the sun, oceans and rains, defend our cosmic creation from all that is reprehensible, and destroy all that is unworthy. They cause the yet unfallen and showering rains to descend, and then the rainy season brings prosperity to this world. 8

None of us, O cloud-bearing winds, have attained, either nearly or remotely, the limit of your vigour. These cloudy winds, increasing in energy and vigour, overwhelm their enemies—obstructing forces—like waters (or ocean). 9

Let us, who are the dearest friends of resplendent Lord, glorify Him today ; let us glorify Him tomorrow in our struggles of life ; let us praise Him for our good in future days as of old, so that the supreme Lord may ever be favourable to us among men. 10

O vital principles, this praise is for you, this sacred hymn is sung for you by the venerable poet capable of conferring delight by his laudations. May this praise reach you for the good of your persons, so that we may thence obtain food, strength and long life. 11

(१६८) अष्टपटुल्लसत्तमं तुतम्

(१-१०) दशत्यस्यास्य तुतस्य मैत्रवर्गनिरगस्य कविः । मयतो देवता । (१-७) वयमादि
सप्तर्षाः जगती, (८-१०) अष्टस्यादितुषस्य च विष्णुः छन्दसी ॥

॥१॥

यज्ञार्पज्ञा वः समना तुतुर्वणिर्घियंघियं वो देवया उं दधिध्वे ।
आ वोऽर्वाचः सुविताय रोदस्योर्महे ववृत्त्यामवसे सुवृत्तिभिः ॥१॥
ववासो न ये स्वजाः स्वतवस इपं स्वरभिजायन्त धृतयः ।
सहस्रियासो अपा नोर्मच आसा गावो वन्द्यासो नोक्षणः ॥२॥

168.

Yajñā-yajñā vah samaná tuturvānir dhiyaṃ-dhiyaṃ vo
devayā u dadhidhve | ā vo 'rvācaḥ suvitāya rōdasyor mahé
vavṛityān āvaso suvṛitibhiḥ || 1 || vavṛāso nā yé svajāḥ
svātavasa ishāṃ svār abhijāyanta dhūtayaḥ | sahasṛiyāso
apān nōrmāya āsā gāvo vāndyāso nōkṣaṇaḥ || 2 ||

सोमसो न ये सुतास्तृप्तांशवो हस्तु पीतासो दुवसो नासते ।
ऐषामंसेषु रम्भिणीय रारभे हस्तेषु खादिर्ध्वं कृतिश्च सं दधे ॥३॥
अव स्वयुक्ता दिव आ वृथा ययुरमर्त्याः कशया चोदत त्मना ।
अरेणवस्तुविजाता अचुच्यदुर्द्वहानि चिन्मरुतो भ्राजदृष्टयः ॥४॥
को वोऽन्तर्मरुत ऋष्टिविद्युतो रजति त्मना हन्वेव जिह्वया ।
धन्वच्युत इषां न यामनि पुरुषेषां अहन्योऽु नेतशः ॥५॥

sómāso

nā yé sutās triptāṇśavo hrītsū pītāso duvāso nāsante | af-
sham āśeshu rambhīṇīva rārabhe hāsteshu khādīś ca kṛi-
tīś ca sām dadhe || 3 || āva svāyuktā divā ā vṛithā yayur
āmarīyaḥ kāṣayā rodātā tmānā | areṇāvas tavijātā acenya-
vur dṛiḥhāni cin marūto bhṛājadṛiṣṭayaḥ || 4 || kó vo 'ntār
maruta ṛiṣṭividyuto rējati tmānā hānveva jihvāyā | dhan-
vaeyūta ishāṃ nā yāmani puruṣaīśhā ahan-yō naṣṭaśaḥ
|| 5 ||

O cloud-bearing winds, dedicated action brings forth a swift and uniform response. Verily, your intention is to discharge your duties for the benefit of mankind. So may I invite you through these glorious hymns to come down here for the protection and sustenance of inter-space and earth (by your rains). 1

These cloud-bearing winds, who are self-born, self-invigorating, and ever-moving, have been in existence to confer abundance of food and happiness. They are like thousands of undulations of the waters in a state of turmoil. They are to be admired so that they may remain near us for shedding water like cows (yielding milk). 2

They are like persons who have taken pressed out medicinal elixirs to their satisfaction; they abide like devoted adherents, in the hearts of men. Upon their shoulders rests a warrior's spear, like a youthful maiden, and in their hands they hold a sword and iron gloves. 3

Mutually supported, they descend readily from the sky. O immortal cloud-bearing winds, you animate us by your own whip. These cloudy winds, who are pure, renowned for strength and armed with their shining spears (lightnings) have shaken even the firmest rocks. 4

O cloud-bearing winds, armed with lightning spears, you drive the people to cultivate fields. Who is the being who, standing amongst you, sets you in motion, as the jaws are set in motion by the tongue? As falling rains are essential for obtaining food so (persons desirous of sustenance) excite you in various ways like a horse undergoing daily training. 5

१११ कं स्विदस्य रजसो महस्परं क्वावरं मरुतो यस्मिन्नायम् ।
 यच्च्वावयथ विधुरेव संहितं व्यद्विणा पतथ त्वेषमर्णवम् ॥६॥
 सातिर्न वोऽमवती स्वर्वती त्वेषा विपाका मरुतः पिपिष्वती ।
 भद्रा वै रातिः पूणतो न दक्षिणा पृथुजयी असुर्यैव जज्ञती ॥७॥
 प्रतिष्टोमन्ति सिन्धवः पविभ्यो यदग्निं वाचमुदीरयन्ति ।
 अव सयन्त विद्युतः पृथिव्यां यदी घृतं मरुतः प्रुष्णुवन्ति ॥८॥

kvā svid asya rājaso mahās páraṃ kvāvaran maruto
 yāsmīn āyayā | yāc cyāváyatha vithurēva sánhitaṃ vy
 ádrinā patatha tveshām arṇavām || 6 || kātīr ná vo 'navatī
 svārvatī tveshā vipāka marutaḥ pīpishvatī | bhadrā vo rā-
 tīḥ pūṇatō ná dākṣhiṇa prīthujarīḥ asuryēva jājñatī || 7 ||
 prāti śtōbhanti sīndhavaḥ pavībhyo yād abhriyām vācam
 udīrāyanti | āva smayanta vidyūtaḥ prīthivyām yādī ghṛi-
 tāṃ marūtāḥ prushṇuvānti || 8 ||

अस्तु पृथ्वीर्महते रणाय त्वेषमयासी मरुतामनीकम् ।
 ते सप्सरसोऽजनयन्ताभ्वमादित्स्रधामिषिरां पर्यपश्यन् ॥९॥
 एष वः स्तोमो मरुत इयं गीर्मान्दार्यस्य मान्यस्य कारोः ।
 एषा यासीष्ट तन्वं वयां विषामेष वृजनं जीरदानुम् ॥१०॥

āsita prīṣṇir mahatē rāṇāya
 tveshām ayāsām marūtām ānikam | te sapsarāso 'janayantā-
 bhvam ād it svadhām ishirām pāry apasyan || 9 || eṣā va
 stōmo — || 10 ||

O cloud-bearing winds, where is that limit of the vast region (whence you come) ? Where is the other end ? When do you scatter the dense vapour like light grass ? And when do you hurl down the brilliant rain-cloud by the bolt of lightning ? 6

Like your bounty, O cloud-bearing winds, is your liberality : you are bliss-bestowing, brilliant, fruitful, full of plenteousness and benevolent. It is like the donation of a wealthy donor prompt of distribution and like the all actively-engaged subduing forces of Nature. 7

The rivers cry aloud like thunderbolts in tune with the roar of clouds. But the lightning smiles upon the earth beneath them, when the cloud-bearing rains sprinkle water on the earth. 8

The Lord of cosmos brings forth the glittering army of the quick-moving, cloud-bearing winds to fight out the mighty battle. The joint efforts of these cloud-winds soon made them realize that the desired food could be produced. 9

O cloud-bearing winds, this praise is for you; this sacred hymn is for you, which is sung by the venerable poet, capable of conferring delight by his laudations. May this praise reach you for the good of your people, so that, we may thence obtain food, strength and long life. 10

(११९) पञ्चोनपट्टपुनःपातकम् वृत्तम्

(१-८) अष्टवर्षात्पुनः पातकम् वैश्वानरादिपुनः पातकम् । इन्द्रो देवता । (१, १-८) अष्टवर्षे तृतीयादि-
पुनः पातकम् विष्टम्, (२) द्वितीयादिपुनः पातकम् विष्टम् उन्दिती ॥

२८०

महश्चित्त्वमिन्द्र यत् एतान्महश्चिदसि त्यजसे वरुता ।
 स नो वेधो मरुतां चिकित्वान्सुम्ना वंनुष्य तव हि प्रेष्ठा ॥१॥
 अयुञ्जन्त इन्द्र विश्वकृष्टीर्विद्वानासौ निष्पिधो मर्त्यवा ।
 मरुतां पृत्सुतिर्हासमाना स्वर्माच्छस्य प्रधनस्य सासौ ॥२॥
 अम्यक्ता त इन्द्र ऋष्टिस्ते सनेम्यभ्यै मरुतां जुनन्ति ।
 अग्निश्चिदि प्मानसे शुशुक्लानापो न द्वीपं दधति प्रयांसि ॥३॥

169.

Mahás cit tvám indra yatá etán mahás cid asi tyájaso
 varútá | sá no vedho marútām cikitrān sunná vanushva
 táva hí préshthā || 1 || áyujran ta indra viśvākṛiṣṭīr vidā-
 nāso nishshidho martyatrā | marútām pṛitsutír hāsamānā
 svārmāhasya pradhánasya sātān || 2 || ámyak sá ta indra
 ṛiṣṭīr asme sánemy ābhvam marúto junanti | agnīṣ cid dhí
 shmātasé śusukvān āpo ná dvīpām dádhati práyānsi || 3 ||

त्वं तू न इन्द्र तं रायं दा ओजिष्ठया दक्षिणयेव रातिम् ।
 स्तुतश्च यास्तं चुक्नन्त वायीः स्तनं न मधः पीपयन्त वाजैः ॥१॥
 त्वे रायं इन्द्र नेजामाः प्रणेतारः कस्य चिद्वतायोः ।
 ते पु णो मरुतां मृळयन्तु ये सा पुरा गातुयन्तीव देवाः ॥२॥

tvám tú na indra tām rayīm da ójishṭhayā dākṣiṇāyeva
 rātim | stútaṣ ca yās te cakānanta vāyó stānam ná má-
 dhvaḥ pīpayanta vājaiḥ || 4 || tvé rāya indra tośātamāḥ pra-
 netāraḥ kāsya cid ritāyōḥ | té śhū ṇo marúto mṛīlayantu
 yé smā purá gātūyāntiva devāḥ || 5 ||

O supreme sun, yours is the greatness, since you take under your protection, with an unattached attitude, those who are also great. Therefore, O all-wise, controller of the cloud-bearing winds, grant us those blessings which are dearest to you. 1

O resplendent sun, these cloud-bearing winds which favour agriculture, and which impel the rains towards men, they all are working in co-ordination with you. The host of cloud-bearing winds is proceeding forward to win the bliss-bestowing wealth with delight. 2

O resplendent sun, your protective weapon is available to us for our aid. These cloud-bearing winds always send down the long accumulated rain. The sacred fire-divine is set ablaze for the ceremony. The oblations encompass him as the waters surround an island. 3

O resplendent sun, may you grant us quickly that wealth (which you possess), for which we would be bestowing on the donor the most worthy present. Devotees offer you, the giver of boons, their respectful prayers; and they cherish your blessings as a child cherishes nourishment and sweet milk from the bosom of its mother. 4

O resplendent sun, you possess most bounteous riches that inspire everyone who lives a dedicated life. May these vital principles show us loving kindness. These Nature's forces have always gone out to assist sacred projects. 5

॥७॥

प्रति प्र याहीन्द्र भीळुषो नूनमहः पार्थिवे सदाने यतस्व ।
 अथ यदेषां पृथुवृक्षास्त एतास्तीर्थे नार्यः पौंस्यानि तस्थुः ॥६॥
 प्रति घोराणामेतानामयासी मरुतां मृष्य आयतामुपब्धिः ।
 ये मर्त्यं पृतनायन्तमूर्मेर्कणावानं न पृतयेन्तु सर्गेः ॥७॥
 त्वं मानेभ्य इन्द्र विश्वजन्त्या रदां मरुद्भिः शुरुधो गोअग्राः ।
 स्तवनिभिः स्तवसे देव देवेर्वियामेषं वृजनं जीरदानुम् ॥८॥

prāti prā yāhindra mīlhuṣho nūn mahāḥ pārthive-sā-
 dane yatasva | ādha yād eśhām pṛithubūdhnāsa ētās tīrthē
 nāryāḥ paūnsyāni tasthūḥ || 6 || prāti ghorāṇām ētānām ayā-
 sām marūtām ṣṛiṇva āyatām upabdhīḥ | ye mārtyam pṛita-
 nāyāntam ūmair ṛiṇāvānam nā patāyanta sārgaiḥ || 7 || tvām
 mānebhya indra viśvājanyā rādā marūdbhiḥ śurūdho gōa-
 grāḥ | stāvānebhi stavase deva devaḥ vidyāmeshām vṛijā-
 nam jirādānum || 8 ||

(१७०) सततुत्तपाततर्षं सूक्ष्म

(१-५) पञ्चर्षस्यास्य सूक्ष्मस्य (१, १, ५) प्रथमाद्वितीयाश्चतुर्थोनामृषामिन्द्रभक्षुर्ष्या भगत्सया वा,

(२, ५) द्वितीयापञ्चम्योश्च प्रथमवर्षिणस्तस्य ऋषी । इन्द्रो देवता । (१) प्रथमर्षो ब्रह्मती,

(२-५) द्वितीयादितुल्यस्यानुदुर्ग, (५) पञ्चम्याश्च विदुर्ग प्रन्दांसि ।

॥८॥

न नूनमस्ति नो श्वः कस्तदेदं यदद्भुतम् ।
 अन्यस्य चित्तमभि संचरेष्यमुतार्थीतं वि नैदयति ॥१॥
 किं न इन्द्र जिघांससि भ्रातरौ मरुतस्तव ।
 तेभिः कल्पस्व साधुया मा नः समरणे वधीः ॥२॥

170.

Nā nūnāni āsti nō śvāḥ kās tād veda yād ādbhutam |
 anyāsya cittām abhi samcarēṇyam utādbhitam vī nasyati
 || 1 || kiṁ na indra jighāṁsasi bhrātaro marūtas tāva | té-
 bhiḥ kalpasva sādhuṇyā mā naḥ samarāṇe vadhiḥ || 2 ||

O resplendent sun, may you extend your assistance to the mighty rain-shedding leaders (of clouds) and exert yourself in the interspatial struggle. There the broad-footed horses (i.e. dark-coloured clouds) still stand firm in need of your help like robust enemies on water-ways. 6

The roar of the formidable dark coloured, swift-moving and advancing cloud-bearing winds is every-where echoed. They strike down the mortal opponent by their self-defending blows and throw down like a debtor who borrows money. 7

Associated with the cloud-bearing winds, O resplendent sun, may you, for your own honour and the good of all, pierce the exhilarating containers of waters (who obstruct the shedding of rain). You are glorified by all the cosmic powers. May you help us in obtaining food, strength and long life. 8

170

[A dialogue between the Frustrated Self and the Inner Conscience]

Self : There is neither a certainty of today, nor of tomorrow. Who knows what a mystery it is ! Whatsoever we have accomplished through other's thinking, or whatever has been profoundly studied by us is all vanishing !! 1

Conscience : Why do you want to injure us, O resplendent self? The vital airs are your bretheren; treat them with kindness. Do not kill us in internal conflicts. 2

किं नो भ्रातरगस्त्य सखा सन्नतिं मन्यसे ।
 विद्वा हि ते यथा मनोऽस्मभ्युमित्रं दित्ससि ॥३॥
 अरं कृष्यन्तु वेदिं समग्निमिन्धनां पुरः ।
 तत्राश्रुतस्य चेतनं यज्ञं ते तनवावहे ॥४॥
 स्वर्माशिपे वसुपते वसूनां त्वं मित्राणां मित्रपते धेनुः ।
 इन्द्र त्वं मरुद्भिः सं वदुस्वाधु प्राशानि क्रतुधा हवींषि ॥५॥

kīṃ

no bhrātara agastya sākṣā sām āti manyase | vidmā hi te
 yāthā māno 'smābhyam hi nā ditsasi || 3 || āraṃ kṛiṣvantu
 vēdiṃ sām agnīm indhatāni purāḥ | tātṛānṛitasya cētanam
 yajñam te tanavāvahai || 4 || tvām īśiṣhe vasupate vāsūnām
 tvām mitrāṇām mitrapate dhēśhṭhaḥ | indra tvām marūḍ-
 bhīḥ sām vadusvādha prāśāna ritudhā havīṃshi || 5 ||

(१७१) एकस्तत्सुचराततमं सूक्तम्

(१-६) षड्वचस्यास्य सूक्तस्य मेधावश्रुतिगस्त्य क्रयिः । (१-२) षयमाद्वितीययोर्कर्मोक्तः ।

(३-६) तृतीयादिचतसृषाञ्च मरुत्वानिन्द्रो देयता । विदुप् ऊच्यते ॥

१११ प्रति व एना नमसाहमेमि सूक्तेन भिक्षे सुमतिं तुराणाम् ।
 रराणतां मरुतो वेद्याभिर्नि ह्येदो धृत वि सुचध्यमश्वान् ॥१॥
 एष वः स्तोमो मरुतो नमस्वान्हृदा तपो मनसा धायि देवाः ।
 उपेमा यात मनसा जुषाणा युयं हि एता नमस इदृधासः ॥२॥

171.

Pṛiti va enā nāmasāhām emi sūktēna bhikṣhe sumatīm
 turāṇām | raraṇātā maruto vedyābhīr hi hōḷo dhattā vi su-
 cadhyam aśvan || 1 || eṣa va stōmo maruto nāmasvān
 hṛidā tashṭō māmāsā dhūyi devaḥ | ūpema ā yāta māmāsā
 juṣaṇā yūyān hi śhṭhā nāmāsa id vṛidhāsah || 2 ||

Self : Wherefore, O brother, with steady mind, do you, who are my friend, treat me with disregard? We, verily, know what is in your mind. You do not intend to give us anything. 3

Conscience : Let the priest decorate the spiritual altar and kindle the inner fire as a first step. Both of us then shall nourish and enlighten for your sake the inner fire, the inspirer of immortal wisdom. 4

Conscience : O Lord of wealth, you are the custodian of treasures; O protector of friends, you are the supporter of friends. O resplendent self, may you treat the vital airs with affection, and partake with them in the seasonal offerings of the inner sacrifice. 5

171

I (the flickering mind) come to you, O vital airs, with this reverential homage, and with this hymn, I implore your favour against the approaching impediments. Having been pacified by our praises, may you suppress your anger and send out your horses in action. 1

[This refers to the control of mind to be achieved through breathing exercises.]

O vital airs, this praise, along with proper offering is for you, and it comes out of the sincere heart; O divines, may you, accept it with favour. Since you are the augmenters of the sacrificial food, may you come with willing intentions to receive these laudations. 2

स्तुतासो नो मरुतो मृळयन्तुत स्तुतो मघवा शंभायष्ठः ।
 ऊर्ध्वा नः सन्तु कोम्या वनान्यहानि विश्वा मरुतो जिगीषा ॥३॥
 अस्मादुहं तविषादीपमाण इन्द्राद्भिया मरुतो रेजमानः ।
 युष्मभ्यं हव्या निशितान्यासन्तान्योरे चक्रमा मृळतां नः ॥४॥
 येन मानासश्चित्तवन्त उक्ता व्युष्टिषु शवसा शश्वतीनाम् ।
 स नो मरुद्भिर्वृषभ श्रवो धा उग्र उग्रेभिः स्थविरः सहोदाः ॥५॥
 त्वं पाहीन्द्र सहीयसो नृन्मवा मरुद्भस्वयातहेळाः ।
 सुश्रुक्तेभिः सासुहिर्दधानो विद्यामेघं वृजन जीरदानुम् ॥६॥

stutāso

no maruto mṛṣayantūtā stutō maghāva śāmbhaviṣṭbah |
 ūrdhva naḥ santu komyā vānany āhani viśva maruto jigī-
 śhā || 3 || asmad ūhaṁ tavishāḥ iśhanāna indrād bhīyā ma-
 ruto vijamānaḥ | yusmanābhyaṇa havyā niśitāny āsan tāny
 arē cakrīma mṛṣāta naḥ || 4 || yēna mānāsaḥ citāyanta usrā
 vyīṣṭiṣhu śāvasā śāsvatīnām | sā no marūdbhir vṛiṣabha
 śrāvo dha ugrā ugrēbhi sthāviraḥ sahodāḥ || 5 || tvām pā-
 hīndra sāhīyaso nṛīn bhāva marūdbhir āvayātahelāḥ | sa-
 prakatēbhiḥ sāsaḥr dādhanō vidyāmeshaṁ v. j. || 6 ||

(१७२) दिक्षत्सुतः शततमं सुतम्

(१-२) तुषस्यास्य सुतस्य वैश्वदेवस्यैवम् कविः । मरुतो देवताः । माघप्री उद्- ॥

३१२॥

चित्रो वोऽस्तु यामश्चित्र उती सुदानवः । मरुतो अहिमानवः ॥१॥
 जोर सा वः सुदानवो मरुत क्रज्जती शरः । जोर अहम् यमस्यथ ॥२॥
 नृणस्कुन्दस्य नु विशः परि वृद्ध सुदानवः । ऊर्ध्वान्नः कर्त जीवसे ॥३॥

172.

Citrō vo 'stu yāmaṣ citrā ūti sudānavah | māruto ābi-
 bhānavah || 1 || arē sā vaḥ sudānavo māruta riñjati śārū |
 arē āsmā yān āsyatha || 2 || triṇaskandāsya nū viśaḥ pāri
 vṛīṅkta sudanavah | ūrdhvaṁ naḥ karta jīvāse || 3 ||

May the vital airs, now invoked, come to bestow happiness on us. May the inner self, now glorified, be propitious to us. O vital airs, may all the days of our life, yet to come, prove gratifying and be full of enjoyment. 3

O vital airs, through the fear of that vital inner self, I (the flickering mind) fly trembling. These oblations had been prepared for you, but have not been offered for this reason. Nevertheless, may you make us happy. 4

The rays of divine enlightenment in the inner realm are favoured, O inner self, by your vigour; and as they shine, they confer a spiritual consciousness. May, you, the showerer of benefits and bestower of strength, along with the highly active vital airs, grant us spiritual food and nourishments. 5

May you, inner self, protect the sense-organs, leaders to the sensualities, and be free from displeasure against vital airs. Let us gain victory over obstacles, and may we have your support in obtaining food, strength and long life. 6

172

O bounteous vital principles, with splendour never diminishing, may your approach be marvellous and equally marvellous be your extensive protection. 1

O vital principles and liberal benefactors, far be from us your bright and destructive shaft; and far be from us your powerful bolt which you hurl on evil forces. 2

O vital airs, our liberal benefactors, save my people, the sense organs, though I may be as insignificant as a blade of grass. Lift us up that we may live. 3

(१७३) पितामहोत्सवस्तुम्

(१-१३) प्रयोदशस्यैव सप्तम्य मयवदगिरास्त्य कपि । इन्द्रो देवता । विष्णुः प्रन्द ॥

०१३० गायत्साम नभ्यर्च्यं यथा वेरर्चाम तद्वावृष्टानं स्वर्वत् ।
 गावो धेनवो बर्हिष्यदब्ध्या आ यत्सद्यानं दिव्यं विवासान् ॥१॥
 अचक्षुषा वृषभिः स्वेदुहव्यैर्मृगो नाश्वो अति यजुगुर्यात् ।
 प्र मन्द्युर्मनां गूर्तं होता भरते मर्यो मिथुना यजत्रः ॥२॥
 नक्षद्दोता परि सद्य मिता यम्भरद्भमा शरदः पृथिव्याः ।
 कन्दुदक्षो नयमानो रुवद्दौरन्तर्दुतो न रोदसी चरद्वाक् ॥३॥

173.

Gāyat sāma nabhanyām yāthā vēr ārcāma tād vāvri-
 dhānām svārvat | gāvo dhenāvo barhiṣhy ādabdhā ā yāt
 sadmānam divyām vīvasān || 1 || ārcad vṛiṣhā vṛiṣhabhiḥ
 svēdubhavyair mṛigō nāśvo āti yāj jaguryāt | prā mandayūr
 manām gūrta hōtā bhārate mār্যo mīthunā yājatrah || 2 ||
 nākshad dhōtā pāri sādma mitā yān bhārad gārbham ā
 śarādah prithivyāḥ | krāndad āśvo nāyanāno ruvād gaūr
 antār dūtō nā rōdasī carad vāk || 3 ||

ता कर्मापतरास्मै प्र च्योद्वानि देवयन्तो भरन्ते ।
 जुजोषिदिन्द्रो वृषवर्चा नासत्येव सुगम्यो रथेष्टाः ॥४॥
 तस्य पुहीन्द्रं यो ह सत्त्वा यः शूरो मुघवा यो रथेष्टाः ।
 प्रतीचश्चिद्योधीयान्वृषण्यान्ववृषभश्चित्तमसो विहन्ता ॥५॥

ta karmāshatarāsmāi
 prā cyautnāni devayānto bhārante | jūjoshad indro dasmā-
 varcā nāsatyeva sūgmyo ratheshṭhāḥ || 4 || tān a śhṭulūn-
 dram yō ha sātva yāḥ śūro maghāva yō ratheshṭhāḥ | pra-
 ticāś cid yōdhiyān vṛiṣhaṇvān vavavṛiṣhaḥ cit tāmaso vi-
 hantā || 5 ||

When the learned wise men speak highly and unreservedly of the most illustrious dedicated man, holding a post of honour, let us greet him with sacred Vedic lores. May we extend our devotion to him by singing blissful and inspiring hymns. 1

When that dedicated man expresses his force of vigour like a lion impelled by hunger, then other strong persons also follow him and offer their assistance for the accomplishment of the desired objective. O mighty, only then assiduous and devoted men co-operate to accomplish the benevolent act initiated by you. 2

Assuredly the dedicated person achieves his objective of the sacred act, and his fame acquired thereby extends across the dimensions of time (year) and space (earth). Being brave whilst he approaches, and moves, he gathers the vitality of a horse and the benevolence of a cow, and his voice becomes effective in both the worlds. 3

We offer (to this dedicated person) the highest laurels ; the admirers of the learned and wise also present to him their homage. May he, of conspicuous lustre, occupying an eminent position, be pleased with our adorations like the immortal ones. 4

May we glorify that dedicated illustrious man who is mighty, brave and bounteous. When he proceeds speedily on a mission he becomes intensely involved in it and overcomes all difficulties. His strength is boundless and all-sided. He drives away all kinds of gloomy influences. 5

॥७६॥

प्र यद्विधा महिना नृभ्यो अस्त्वरं रोदसी कुक्षयेऽ नार्स्ये ।
 सं विव्य इन्द्रो वृजन्तं न भूमा भति स्वधावीं ओपशामेयं वाम ॥६॥
 समस्तु त्वा शूर सतासुराणं प्रपथिन्तमं परितसुयध्यै ।
 सजोषस इन्द्रं मदे क्षेणीः सुरिं चिद्ये अनुमदन्ति वाजैः ॥७॥
 एवा हि ते शं सर्वना समुद्र आपो यत्त आसु मदन्ति देवीः ।
 विश्वा ते अनु जोष्या भृद्गोः सूरिश्चिद्यदि धिषा वेषि जनान् ॥८॥

prā yād itthā mahinā nṛibhyo āsty āraṃ rōdasī ka-
 kshyē nāsmāi | śāṃ vivya indro vṛijānaṃ nā bhūmā bhārti
 svadhāvāṃ opasām iva dyām || 6 || samātsu tvā śūra satām
 urāṇām prapathāntamam paritaisayādhyai | sajōshasa in-
 dram māde kshonīḥ sūriṇ cid ye anumādanti vājaiḥ || 7 ||
 evā hi te śāṃ sāvanā samudrā āpo yāt ta āsū mādanti
 devīḥ | viśvā te ānu jōshyā bhūl gañḥ sūriṇ cid yādi
 dhishā vēshi jānān || 8 ||

असाम यथा सुषखाय एन स्वभिष्टयो नरां न शंसैः ।
 असुचर्या न इन्द्रो वन्दनेष्टास्तुरो न कर्म नयमान उक्था ॥९॥
 विष्पार्धमो नरां न शंसैस्साकोसुदिन्द्रो वज्रहस्तः ।
 मित्रायुवो न पूर्पति सुशिष्टौ मध्यायुव उप शिक्षन्ति यज्ञैः ॥१०॥

āsāma yāthā sushakhāya ena sva-
 bhishṭāyo narām nā śāṃsaiḥ | āsad yāthā na indro vanda-
 neshṭhās turo nā kārma nāyamānā ukthā || 9 || viśhpardhaso
 narām na śāṃsair asmākāsad indro vajrahastah | mītrāyūvo
 nā pūrpatiḥ sūśiṣṭau madhyāyūva ūpa śikṣhanti yajñaiḥ
 || 10 ||

Thus he is truly superior to all others through his majesty. The vast heaven and earth are not sufficient to hold his extensive glory. This mighty resplendent soul encompasses the earth as if it is his garment and with his superior power he wears the heaven as if it were a frontlet. 6

O brave dedicated leader, the head of a state, to you alone people look for guidance during wartime just as they pay you homage with determination and assurance. At all other times, warriors and soldiers look upon you as their supreme commander. 7

When the sparkling waters of oceans rise up to form clouds for the benefit of mankind, and when fire-ceremonies are performed to bring down rain, O illustrious brave one, you express your supreme satisfaction and joy. All praise is acceptable to you and you reward with understanding, those who speak highly of you. 8

So may we be blessed by you and through your blessings achieve our higher aspirations and the friendship of honest men. May the resplendent leader of ours carrying our adorations be with us in all our benevolent deeds and thus may our worship attain its objective. 9

The followers contending for the favour of the illustrious leader vie with each other in propitiating him with devotion. Like those, who desirous of his friendship, conciliate the head of a state, with good government, so do our representatives propitiate (the leader) with benevolent activities and participations. 10

- १११ यज्ञो हि प्येन्द्रं कश्चिद्वृन्धुर्गुराणश्चिन्मनसा परियन् ।
 तीर्थे नाच्छा तातृषाणमोको दीर्घो न सिधमा कृणोत्यघ्वा ॥११॥
 मो पू षा इन्द्रात्र पृत्सु देवेरस्ति हि प्मा ते शुष्मिन्नवयाः ।
 मुहश्चिचस्य मीळ्हुषो यज्या हविष्मतो मस्तो वन्दते गोः ॥१२॥
 एष स्तोम इन्द्र तुभ्यमस्मे एतेन गातुं हरिवो विदो नः ।
 आ नो ववृत्थाः सुविताय देव विद्यामेष वृजनं जीरदानुम् ॥१३॥

yajñō hi śhmēndraṁ kās cid rindhān juhurāṇaś cin mā-
 nasa pariyaṇ | tīrthē nāchā tātrishāṇām ōko dīrghō nā si-
 dhām ā kṛiṇoty ādhvā || 11 || mō śhū ṇa indrātra pṛitsū
 devair āsti hī śhmā te śushminn avayāḥ | mahāś cid yāsya
 mūḥisho yavyā havishmato marīto vāndate gōḥ || 12 || eśhā
 stōma indra tubhyam asmé etēna gātūm harivo vido naḥ |
 ā no vavṛityāḥ suvitāya deva vidyāmeshaṁ v. j. || 13 ||

(१७४) यजुःसतत्युजःसतत्यं सूक्तम्

(१-१०) दशपद्यास्य सप्तत्यं देवावर्धनस्य ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

- ११२ त्वं राजेन्द्र ये च देवा रक्षा नृन्पाह्यसुर त्वमस्मान् ।
 त्वं सत्पतिर्मघवा नस्तर्हस्त्वं सत्यो वसवानः सहोदाः ॥१॥
 दनो विश इन्द्र मृधयाचः सप्त यत्पुरः शर्म शरं दीर्घर्त् ।
 कृणोरपो अनवद्यार्णा यूने वृत्रं पुरुकुत्साय रन्धीः ॥२॥

174.

Tvāṁ rājendra ye ca devā rākshā nṛīn pāhy āsura tvām
 asmān | "tvāṁ sātpatir maghāvā nas tūrutras tvāṁ satyō
 vāsavanah sahodāḥ || 1 || dāno viśa indra mṛidhrāvācaḥ sa-
 ptā yāt pūrah śarma śāradīr dīrt | ṛiṇōr apō anavadyārṇā
 yūne vṛitrām purukūtsāya randhīḥ || 2 ||

Of the two types of followers, one propitiates the illustrious leader, augmenting him by selfless unmotivated action ; another is the group of insincere ones, praising him with mind averted (with selfish motives). To the first type of group, he is like a lake to a thirsty pilgrim near a sacred spot. To the other, he is like a long road, which retards the end (of the journey). 11

O resplendent illustrious leader, associated with your brave comrades, abandon us not in the grim struggle of life which confronts us at every step. For O mighty one, the bestower of blessings and kind acceptor of our oblations, whilst we have the greatest regard for you, we have no less regard for your brave associates also, and we have all praise for them too. 12

O resplendent illustrious leader, this hymn is addressed to your honour, reflecting the deep yearning of our heart towards you. May you respond to our love and be our guide. May you bless us with food, strength and long life. 13

174

O resplendent Lord, you are our sovereign king. All the Nature's forces are under your aegis. O the vital source, may you protect and foster us. You are the defender of all righteous men, the possessor of wealth, and extricator of us from sin. You are the embodiment of truth, giver of shelter and strength. 1

Resplendent Lord, you help us to subdue our sins arising from all the seven (five sense organs, vital breath, and mind). You subjugate violent people speaking offensive language. O irreproachable Lord, you let the thoughts flow freely and destroy darkness to help men of discretion. 2

अजा वृते इन्द्र वरुपत्नीयां च येभिः पुरुद्वृत नूनम् ।
 रक्षो अग्निमशुपं त्वयाणं सिंहो न दमे अपांसि वस्तोः ॥३॥
 शेषन्तु त इन्द्र सस्मिन् योनां प्रशस्तये पवीरवस्य मुह्यता ।
 सृजदण्यस्य यद्युधा गास्तिमुद्धरी धृपता मृष्ट वाजान् ॥४॥
 बहु कुत्समिन्द्र यस्मिन्नाकन्त्स्युमन्धू ऋत्रा वातस्याश्वा ।
 प्र सूर्य्यकं बृहतादुभाकेऽभि स्पृधो यासिपहव्रवाहुः ॥५॥

ājā vṛita indra śū-
 rapatnīr dyāni ca yēbhīḥ purudvṛta nūnam | rāksṣho agnīm
 asūśhaṇ tūrvayaṇaṇi siṅhó ná dāme āpānsi vāstoḥ || 3 ||
 śēṣhan ná tá indra sāsmin yōnau prāśastaye pāvīravasya
 mahatā | sṛijād āraṇsy āva yād yudhā gās tīsthād dhārī
 dhṛishatā nṛishṭa vājān || 4 || vāha kṛtsam indra yāsmiñ
 cakān symanyā rjirā vātasyāśva | prā sūraṣ cakrām vri-
 batad abhīke 'bhī sprīdho yasishad vājrahāhuḥ || 5 || ॥

॥३॥ जघन्वाँ इन्द्र मित्रेरुद्धोदप्रवृद्धो हरिवो अदाशून् ।
 प्र ये पश्यन्त्यमणं सचायोस्त्वया शूर्ता वहमाना अपत्यम् ॥६॥
 रपत्कुविरिन्द्रार्कसातो हां दुसायोपबर्हणी कः ।
 करतिम्नो मघवा दानुचित्रा नि दुर्योणे कुर्याचं मृधि श्रेत ॥७॥

jaghanyāñ indra mitrérūñ codāprayṛiddho harivo āda-
 šūn | prā yē paśyann aṛyamāṇam śacāyos tvāya śurtā vā-
 hamāna āpatyam || 6 || rāpat kavir indrakāsātāu kshām dā-
 śāyopabārhaṇīm kaḥ | kárat tīśró maghāvā dānucitra ná
 duryoṇé kúryavacān nṛidhī śret || 7 ||

Resplendent Lord, invoked by all and aided by brave warriors, you reveal your glory and drive away the evil forces. May you preserve the blazing and ever-surging flames of the spiritual fire which always burns in men like the fury of a lion. 3

Let the evil forces be humbled by the might of your firm and unyielding determination and let adversaries be made inactive in their own places. When you, armed with your will power, come to force, you make virtuous thoughts flow freely. You rejuvenate the pious wise men, and brighten up their spiritual radiance. May you by your enhanced power grant purity of thought to your followers. 4

Resplendent Lord, may you turn your radiant spiritual beams, swift as the wind, to that aspirant and earnest man of discretion who is completely dedicated to your service. May the sun bring near the wheel of his chariot and may he as the lord of punitive justice subjugate our adversaries. 5

O resplendent Lord, master of strong spiritual power, invigorated by our animating praises, may you destroy unbelievers and misers. But may you bless those who are law-abiding and dedicated to you; may they lead a courageous life of bravery and obtain from you food and progeny. 6

O resplendent Lord, the sages glorify you to obtain blessings. You throw the evil forces obstructing the path of their progress and crush the evils once for all. O bounteous Lord, you set open the doors of the three-fold progress—physical, mental and spiritual, and annihilate demoniac forces which put obstacles in our progress. 7

सना ता ते इन्द्र नव्या आगुः सहो नभोऽर्विरणाय पूर्वीः ।
 भिन्तपुरो न भिदो अर्देवीर्नमो वधरदेवस्य पीयोः ॥८॥
 त्वं धुनिरिन्द्र धुनिमतीर्ऋणोरुपः सीरा न स्रवन्तीः ।
 प्र यत्समुद्रमति शूर पार्ष्णि पारया तुर्वशं यदुं स्यस्ति ॥९॥
 त्वमस्माकमिन्द्र विश्वधं स्या अवृकतमो नरां नृपाता ।
 स नो विश्वासां स्पृधां संहोदो विद्यामेपं वृजनं जीरदानुम् ॥१०॥

sānā tā ta indra nā-
 vya āgauh sāho nābhó 'viranāya pūrvīḥ | bhināt puro nā
 bhído ádevir nanāmo vādhar ádevasya pīyoh || 8 || tvañ
 dhūnir indra dhūnimatir ṛiṇór apāḥ sīrā nā srāvantiḥ | prā
 yāt samudrām āti śura pārṣhi parāya turvāśam yādum sva-
 sti || 9 || tvam asmākaṁ indra viśvādha sya avṛikātamo na-
 rām nṛipātā | sá no viśvāsām sprīdhām sahodā vi* || 10 ||

(१०१) पञ्चसप्तत्युत्तराततमं सूत्रम्

(१-९) पदपन्थास्य सूत्रस्य मेषावशक्तिरगम्य ऋषिः । इन्द्रो देवस्य । (१) प्रथमपदं । 'क'घोर्जीवी वृद्धी,
 (२-१०) द्वितीयादिचतसृणामनुष्टुप्, (९) पञ्चमस्य विष्टुप् छन्दांसि ।

०१८०

मत्स्यपार्ष्णि ते महः पात्रस्येव हरिवो मत्सरो मदः ।
 वृषा ते वृष्ण इन्दुर्वाजी सहस्रसातमः ॥१॥
 आ नस्ते गन्तु मत्सरो वृषा मदो वरेण्यः । सहस्रौ इन्द्र सानसिः प्रृतनापाळमर्त्यः ॥२॥

175.

Mātsy āpāyi te mālāḥ pātrasyeva harivo matsaró mā-
 dah | vṛishā te vṛishṇa índur vājī sahasrasatamāḥ || 1 || ā
 mas te gantu matsaró vṛishā mādh vāreṇyāḥ | saśāśvā ind-
 dra sūnasīḥ prītanāśālā āmartyāḥ || 2 ||

O resplendent Lord, the sages celebrate your everlasting glory both past and present. You subdue all violent forces to make the world a safe place for peace-loving people. You demolish the strongholds of enmities and humble the Godless people's deadly weapon. 8

O resplendent Lord, you are the terrifier of evil forces. You set the stream of pious thoughts to flow in torrents. And when the earth is filled with water and takes the form of the deep ocean, you take the glorious and assiduous people across it. 9

O resplendent Lord, you have been our benign protector and preserver of all. You furnish strength to all our dedicated and noble works. May we have your support in obtaining food, strength and long life. 10

175

O resplendent Lord with brilliant radiance, may you be delighted. May your own bliss be consummated. Your delightful creation, the holder of your bliss, is as exhilarating as the bliss itself. For you, the vigour, equally invigorating is the bliss, O mighty, the giver of thousand pleasures. 1

O resplendent Lord, may our offering of the spiritual delight be acceptable to you ; for (it is) invigorating, inspiring, strength-giving and most precious to us ; it is the vanquisher of adverse tendencies and is immortal. 2

न्ये हि शरः सनिता चोदयो मनुष्ये रथम् । महावान्दस्युर्मवतमोषः पाश्रे न शोचिषा ॥३॥

मुपाय मये क्वे चक्रमाञ्जल ओजसा । वह शुष्णाय वृधं कुत्सं वातस्याश्वैः ॥४॥

शुष्मन्तमो हि ते मदो द्युन्नन्तम् उत क्रतुः ।

वृत्रघ्ना वरियोविदा मर्सीष्टा अश्वसातमः ॥५॥

यथा पूर्वभ्यो जरितृभ्य इन्द्र मये इवापो न तृप्यन्ते वृथैः ।

तामनु त्या निविद जोहवामि विद्यामेव वृजनं जूरवानुम् ॥६॥

tvām hi śūrah sā-

nitā codāyo manusho rātham | sahāvan dāsyaṁ avatām

ōśhaḥ patraṁ na śocīsha || 3 || muṣṭayā sūryaṁ kṛve ca-

krām īśāna ōjasa | vāha śuṣṇaya vauhāṁ kūtśam vātasyā-

śvaih || 4 || śuṣmāntamo hi te mado dyaumnāntama uta krā-

tuḥ | vṛitraghna varivovīda maṁsīśṭhā aśvasātamaḥ || 5 ||

yāthā pūrvebhyo jaritṛibhya indra māya ivāpo nā tṛiṣhyate

babhūtha | tām ānu tva nivīdam jōhavāmi vīḍya me vṛa-

(७६) पश्यतन्नुत्तयाततम् मृतम्

(१-६) पश्यन्त्यान्व मृतम् मृतम् मृतम् मृतम् मृतम् मृतम् । इन्द्रो देवता । (१-७) पश्यन्त्यान्व मृतम् मृतम् मृतम् मृतम् मृतम् मृतम् ।

(६) पश्यन्त्यान्व मृतम् मृतम् मृतम् मृतम् मृतम् मृतम् ।

॥७॥

मत्सि नो यस्यैष्टय इन्द्रमिन्द्रो वृषा विश ।

ऋचायमाण इन्वसि शत्रुमन्ति न विन्दसि ॥१॥

तस्मिन्ना वैश्या गिरो य एकैश्वर्यपिनाम् ।

अनु स्वधा यमुप्यते यवं न चक्रेपदपा ॥२॥

Mātsi no vāsyaīśṭaya indram indo vṛiṣhā viṣa | ṛiḡha-
yāmanaṁ nvasi śātram ānti nā vindasi || 1 || tāsmiṁ ā ve-
śyā gīro yā ēkaś carśhaṇīnām | ānu svadhā yām upyāte
yāvaṁ nā cārkrishad vṛiṣha || 2 ||

O resplendent Lord, you are indeed brave, bounteous and a benefactor. You have been accelerating the speedy chariot of human endeavours. O mighty one, may you consume the unruly and indisciplined elements of human society like the blazing fire which consumes the wooden vessel. 3

O poet of wisdom, our Lord, you have carried off by your strength one wheel of the chariot of the mighty sun. May you wield your wheel of punitive justice and put an end to the greedy exploiters. And may you proceed with the swiftness of the wind to provide aid to men of discretion. 4

Your triumphant delight is most intense and your benevolent acts are exceedingly bright. You are the supreme giver of vital vigours. May your bounteous nature and beneficence destroy our enemies and distribute riches to us. 5

O resplendent Lord, you have been providing happiness from eternity to your devotees; your blessings are as satisfying as water to a thirsty man. Therefore, I have been unceasingly repeating my invocations so that we may have your support in obtaining from you food, strength and long life. 6

176

O resplendent Lord, through your ecstasy of love you inspire us to acquire prosperity. May our love reach you. Verily, only you can drive away adversaries. No evil can approach us in your presence. 1

May our songs reach the resplendent Lord who is the only protector of men. The sacred food is offered to Him as the steer ploughs the barley in. 2

यस्य विश्वानि हस्तयोः पदं क्षितानां वसु ।
 स्यादयस्व यो अस्मद्भुविद्वेषादनिर्जहि ॥३॥
 अनुन्वन्तं समं जहि दुष्णाशं यो न ते मयः ।
 अस्मभ्यमस्य वेदनं दुहि सूरिश्चिदाहते ॥४॥
 आवो यस्य द्विर्वहसोऽर्केषु सानुपगसत् ।
 आजतिन्द्रस्येन्द्रो प्रावो वाजेषु वाजिनम् ॥५॥
 यथा पूर्वैभ्यो जरितृभ्य इन्द्र मय इवापो न तृप्यते बभूव ।
 तामनु त्वानिविदै जोहवीमि प्रियामेष वृजनं जीरदानुम् ॥६॥

yāsya viśvāni hāstayoh
 pādau kṣitānām vasa | spāṣāyasva yō asmadrūg divyēvā-
 nīr jahi || 3 || ānuvantam samam jahi dūṇāśam yō nā te
 mayah | asmābhiyam asya vēdanam daddhī sūriś cid ahate
 || 4 || āvo yāsya dvivāhaso 'rkēṣu sānuśhāg āsat | ājāv in-
 drauyendo prāvo vājēṣu vājīnam || 5 || yāthā pārvēbhyo —
 || 6 ||

(१७३) सप्तसप्तम्युत्तरगततमं सूक्तम्

(१-५) पदार्थान्यास्य सूक्तस्य वैश्वदेवविष्णुस्य कवि । इन्द्रो देवता । विष्णु उच्यते ॥

२५०॥ आ चर्षणिप्रा वृषभो जनानां राजा कृष्टीनां पुरुहुत इन्द्रः ।
 स्तुतः श्रवत्यन्नवसोपे मद्रिग्युक्ता हरी वृषणा याह्यर्वाह ॥१॥
 ये ते वृषणो वृषभास इन्द्र वस्युजो वृषरथासो अत्याः ।
 तौ आ तिष्ठ तेभिरा याह्यर्वाह हवामहे त्वा सुत इन्द्र सोमे ॥२॥

177

Ā carṣaṇiprā vṛṣabho jānānām rājā kṛṣṭīnām puru-
 hūtā indrah | stutah śravasyānn āvasōpa madrig yuktā hārī
 vṛṣaṇā yāhy arvāu || 1 || ye te vṛṣaṇo vṛṣabhāsa indra
 brahmayūjo vṛṣarathāso ātyah | tāu ā tiṣṭha tēbhīr ā
 yahy arvāu hāvāmāhe tvā sūtā indra sōme || 2 ||

In whose hands are vested all the treasures of the five classes of people (learneds, administrators, businessmen, labour, and the fifth uncovered by the classification). May He mark out the man who oppresses us and destroy him like the lightning falling from the sky and burning up the trees. 3

May such a person be deprived of all privileges, as does not serve you as a law-abider, and works contrary to the general interests. Let his share of benefits be given to your faithful devotees because only wise people deserve your favour and protection. 4

O joy of ecstasy, you favour those who are doubly devout and serve you with body and mind. May the songs of our joyous expressions reach the resplendent Lord, so that He helps us in our struggles and vigorously assists in our battles. 5

O resplendent Lord, as you have been providing happiness from eternity to your devotees, your blessings are as satisfying as water to a thirsty man. Therefore, I have been unceasingly repeating my invocations that I may obtain food, strength and long life. 6

177

The resplendent Lord is a real wellwisher of humanity. He is the source of strength for mankind and the sovereign benefactor of all people. When He is invoked and praised by His followers, He is pleased and comes speedily to help, as if mounted on a vigorous steed. 1

O resplendent Lord, may the beams of your spiritual radiance which are bliss-bestowing, inspiring, invocable by prayers, reach us speedily as if mounted on a chariot. O Lord, we invoke you with full awareness of the spiritual experience of our heart. 2

आ तिष्ठ रथं वृषेणं वृषा ते सुतः सोमः परिषिक्ता मधूनि ।
 युक्ता वृषभ्यां वृषभ क्षितीनां हरिभ्यां याहि प्रवतोप मदिक ॥३॥
 अयं युजो देवया अयं मियेष इमा ब्रह्माण्वयमिन्द्र सोमः ।
 स्तीर्णं वहिरा तु शक्र प्र याहि पिवा निषय वि सुचा हरी इह ॥४॥
 ओ सुष्टुत इन्द्र याह्यर्वाङ्मुष ब्रह्माणि मान्यस्य कारोः ।
 विद्याम वास्तोरवासं गृणन्तो विद्यामेष वृजनं जीरदानुम् ॥५॥

ā tiṣṭha

rātham vṛṣhaṇam vṛṣhā te sutah sōmah pāriṣikta mā-
 dhūni yuktva vṛṣabhyam vṛṣabha kṣhītinām hāribhyām
 yahi pravātōpa madrik ॥ 3 ॥ ayam yaṇō devayā ayam mi-
 yēdha imā brahmany ayaṁ indra sōmah | stīrṇam barhī ā
 tu śakra prā yahi pīva niṣādya vī mucā hārī ihā ॥ 4 ॥ ō
 sūṣṭhā indra yady arvaṁ ūpa brāhmaṇi mānyāsyā kāroḥ |
 vidyama vāstor āvasā gṛiṇānto vi ॥ 5 ॥

(१७८) अष्टमस्तुतस्मान्तमं स्तुतम्

(१-५) वृषभ्याम्य स्तुभ्य वृषभविषगन्ध क्रयि । इन्द्रो देवता । विष्टुष्टु इन्द्रः ॥

१७१ यद् न्या ते इन्द्र श्रुष्टिरस्ति यया वृभूयं जरितृभ्यं ऊती ।
 मा नुः कामं मह्यन्तुमा धुग्विश्वा ते अस्यां पर्याप आयोः ॥१॥
 न घा राजेन्द्र आ दम्ब्रो या नु स्वसारा कृणवन्त योनौ ।
 आपश्चिदस्मै सुतुका अवेष्टन्मामन्न इन्द्रः सख्या वयश्च ॥२॥

178

Yad ūha sya ta indra śṛuṣṭir āsti yāyā babhūtha ja-
 ritribhya uti . mā nah kāmam mahāyantam ā dhag vāṣvā
 te ayaṁ pary āpa ayōḥ ॥ 1 ॥ nā gha rājendra ā dambha
 no yā nū svasārā kṛiṇāvanta yōnau | āpaṣ cid asmaī su-
 tūka aveshan gāman na indrah sakhyā vāyaṣ ca ॥ 2 ॥

Ascend your bounty-shedding chariot. We are inviting you to greet you with our sweet emotional expressions. O resplendent Lord, may you harness your vigorous bounty-shedding chariot and come to us for our preservation ; come with utmost haste to your own people. 3

O resplendent Lord, this is a benevolent selfless act dedicated to Nature's bounties ; this is an oblation for sacred dedication ; these are divine hymns and this is an emotional expression of devotion,—all these are to be dedicated to you. O Lord, come close and accept our loving devotion ; come to stay with us for all times. 4

O illustrious divine leader, glorified by the sacred hymns of revered preceptors, come to bless our noble acts, so that we may enjoy prosperity through your protection. May we have support in obtaining food, strength and long life. 5

178

O resplendent Lord, may you bless us with those beneficent qualities wherewith you help and protect your dedicated devotees. May you please not allow our lofty aspirations to die unfulfilled. May we through your favour obtain every thing that is obtainable by men. 1

May our Lord not allow any one to diminish the valour of that labour, which our sisters (either day and night, or fingers of a hand) have directed us to do. May all our invigorating offerings propitiate Him so that He continues to be friendly to us and provide adequate nourishment. 2

जेता नृभिरिन्द्रः पूत्सु शूरे श्रोता हवं नार्धमानस्य कूरोः ।
 प्रभर्ता रथं दाशुषं उपाक उच्यन्ता गिरो यदि च त्मना भूत् ॥३॥
 एवा नृभिरिन्द्रः सुश्रवस्या प्रखादः पूक्षो अभि मित्रिणो भूत् ।
 समर्य इपः स्तयेते विवाचि सत्राकूरो यजमानस्य शंसे ॥४॥
 त्वया ययं मघवन्निन्द्र शत्रून्तुभि प्याम महतो मन्यमानान् ।
 त्वं व्राता त्वसु नो वृधे भूर्बिद्यामेप वृजनं जीरदानुम् ॥५॥

jēta

nṛbhir indrah pṛitsū śūrah śrōta havam nārdhamānasya kā-
 rōḥ | prābharta rātham daśūsha upakā ūdyaṇta gīro yādi
 ca tmāna bhūt | 3 | evā nṛbhir indrah suśravasyā prakha-
 dah priksā abhi mītriṇo bhut | samaryā ishā stavate vi-
 vaci satrakarō yājamaṇasya śānsaḥ || 4 || tvāyā vayām ma-
 ghavam indra śātrūn abhi shyāma mahatō mānyamānaṇ |
 tvām vratā tvām u no vṛidhe bhur vi" || 5 ||

(१७९.) एकोऽर्धस्त्वित्युक्त्यात्मनं स्तुतम्

(१-१) षडुपम्यास्य स्तुतस्य (१-२) अथमादित्ययोर्द्वयोर्लक्षणा कविष्य, (३-४) तृतीयाचतुर्थी
 मयवक्तृनिगमस्य, (१-२) पञ्चमपष्ठोभागास्त्यास्त्येवार्थो वद्विचारी करी । रतिर्दिपता ।

(१-४, ५) अथमादित्ययोर्द्वयोर्लक्षणा वद्विचारी, (५) षडुपम्यास्य वृत्ती उद्दिष्टी ॥

पूर्वारुहं शूरदः शश्रमाणा द्रोषा वस्तोरुपसे जुरयन्तीः ।
 मिनाति श्रियं जरिमा तनूनामस्य नु पत्नीर्वृषणो जगम्युः ॥१॥
 ये चिद्धि पूर्वं ऋतमाप आसन्त्साकं देवेभिरवदन्नतानि ।
 ते चिद्व्यासुर्नद्वन्ममापुः सम नु पत्नीर्वृषभिर्जगम्युः ॥२॥

179.

Purvā rūhaṁ śūradaḥ śaśramaṇā droṣā vāstōr uṣhāso
 jarīyantiḥ | mināti śrīyam jarimā tanūnam āpy u nā pātūr
 vṛiṣhaṇo jagamyuḥ || 1 || ye cid dhi pūrya rītasūpa āsam
 sākām devēbhir āvadann tātāni | tē cid āvasur nāhy āntam
 āpūḥ sām u nā pātūr vṛiṣabhir jagamyuḥ || 2 ||

Resplendent Lord, with his valorous colleagues wins battles, carefully listens to the invocations of His subjects, speedily goes to the dedicated followers and when glorified by honest devotees comes, of His own accord, quite close to them. 3

Verily, the resplendent Lord accepts all the offerings made by his friendly people and in response helps them to overcome their difficulties, and achieve their aspirations. He is faithful in his assurance, and commending the piety of His men, He approves of the offered homage. 4

Through your alliance, O bounteous resplendent Lord, may we defeat our formidable enemies who think themselves unconquerable. Verily you are our protector and promoter of our prosperity. May we have your support in obtaining food, strength and long life. 5

179

Ascetic's wife :

Many years, many days and nights have passed. Dawns have come and gone. I have been intelligently working all this time. Now old age impairs the beauty of my youth. Better only strong men should approach their wives and make life fruitful. 1

The ancient sages truly obeyed the eternal laws of Nature and were honest to express their heartfelt feelings and respond to the natural urges. They did not keep the vow of absolute continence. Therefore, it is advisable that wives should be approached by strong men, and life be made fruitful. 2

न सृषां श्रान्तं यदवगतिं दृषा विश्वा इत्स्पृधो अभ्यश्नवाव ।
 जयवेदत्रं श्रुतनीधमाजि यत्सम्यक्षा मिथुनावभ्यजाव ॥३॥
 नदस्य मा रुधतः काम अगन्धित आजतो असुतः कुतश्चित् ।
 लोपामुद्रा वृषणं नी रिणति धीरमधीरा धयति श्वसन्तम् ॥४॥
 इमं तु सोममन्तितो हृत्सु पीतमुपं ब्रुवे ।
 यत्सीमार्गभ्रूमा तत्सु मृळतु पुलुकामो हि मर्त्यः ॥५॥
 अगस्त्यः खन्मानः खनित्रैः प्रजामपत्यं वल्मिच्छमानः ।
 उभो वर्णावृषिरुग्रः पुषोष सत्या देवेष्वशिषो जगाम ॥६॥

nā nr̥isha

śrāntāṃ yād āvanti devā viṣva it spr̥idho abhy āśnavava |
 jāyaved ātra śatāntham ajīṇa yāt saṃyāñca mithunāv abhy
 ājāva || 3 || nadāsya mā rudhatāḥ kāma āgama itā ājato amū-
 taḥ kūtaḥ cit | lōpanudra vr̥ṣaṇam nī riṇati dhīram ādhura
 dhayati śvasāntam || 4 || imāṃ nū sōmam āntito hr̥tsū pa-
 tāṃ ūpa bruve | yāt sīm āgas rakṣimā tāt sū mṛṣatn pu-
 lukāmo hi mārtyaḥ || 5 || agastyah khānamanaḥ khānitrāḥ
 prajāṃ āpatyam bālam icchāmānaḥ | ubho vāṇav r̥ṣir
 ugrāḥ puṣoṣa satyā devēshv aśiṣho jagama || 6 ||

(१८०) भनीत्युत्तरात्तत्तत्तं सूक्तम्

(१-१०) दयवन्त्यास्य सुतस्य मेवावमनिरास्य ऋषिः । भविनीं देवते । विदुषु उद्गः ॥

११३० युयो रजांसि सुयमांसो अश्वा रथो यद्वा पर्यणींसि दीयत् ।
 हिरण्यया वां प्रययः प्रुषायन्मध्यः पिबन्ता उपसः सचेथे ॥१॥
 युवमत्स्यस्वाव नश्चथे यद्विपत्मनो नर्यस्य प्रयज्योः ।
 स्वसा यद्वा विश्वगूर्तो भराति वाजयेष्टे मधुपात्रिषे च ॥२॥

180.

Yuvō rājānsi suyamāṃso āsvā rātho yād vām pāry ā-
 nānsi dīyat | hiraṇyāyā vām pavāyah pr̥ṣhāyan mād̥hvaḥ
 pibantā uśhāsah sacethe || 1 || yuvām ātyasyāva nakeṣatho
 yād vipatīnāno mārtyasya prāyajyoḥ | svāsā yād vām viṣva-
 gūrta bharāti vājāyēṣṭe madhupāv iśhē ca || 2 ||

Ascetic :

No penance is practised in vain since the divine powers protect all. Ultimately natural forces prevail and win over unnatural restraints. If we exert ourselves together, we can triumph over hundreds of adversities. 3

Suppressed desires overwhelm the mind arising either from this cause or from that like an obstructed stream. Then the young impatient maiden, passions suppressed, approaches her husband under deep emotional stress. She approaches her ascetic husband, snoring in deep slumber. 4

I beseech the loving God seated in my heart, that He may fully expiate the sin, which might have been committed. After all, man is subject to many desires and natural urges. 5

The ascetic, a venerable sage, following the rightful course, works as if a farmer with implements in a field desiring progeny, offspring and strength, and practises both types of obligations (the one of household life and the other of austerity) and receives true benedictions from God and elders. 6

180

O twin lords of cosmic vitality and consciousness, when, round the cosmic sea of space your cosmic chariot proceeds to its desired quarters, your golden fellies scatter drops of moisture. May you, accepting our sweet devotional prayers participate in our sacred morning ceremonies. 1

Direct downwards the course of your cosmic chariot which is holy, swift-moving, multi-directional and friendly to men. May the adorable sister, the dawn, prepare for your welcome, and the institutor of the ceremony worship you for the sake of obtaining strength and food. 2

युवं पयं उल्लिखायामधत्तं एकमायायामव पृथ्व्यं गोः ।
 अन्तर्यद्वनिनो वासुतप्सु ह्यारो न शुचिर्यजते हविष्मान् ॥३॥
 युवं ह घर्मं मधुमन्तमत्रयिऽपो न क्षोद्रेऽवृणीतमेपे ।
 तद्वा नरावश्विना पर्वइष्टी रथ्येव चक्रा प्रति यन्ति मध्यः ॥४॥
 आ वां दुनायं ववृतीय दस्त्रा गोरोहेण तौम्यो न जिबिः ।
 अपः क्षोणी संचते माहिना वां जुर्णो धामक्षुरंहसो यजत्रा ॥५॥

yuvam páya
 usrfyāyām adhattam pakvām āmāyām āva pūrvyam gōḥ |
 antār yād vanīno vām ṛitapsū hvārō ná śúcir yājate hav-
 śhmān ॥ 3 ॥ yuvām ha gharman madhumantanam ātraye 'pō
 ná kshódō 'vrīṇītam eshe | tād vām narāv aśvinā pásva-
 śhī rāthyeva cakrá prāti yanti mādhyah ॥ 4 ॥ ā vām dā-
 nīya vavṛītiya dasrā gōr ōheṇa taugryō ná jīvriḥ | apāḥ
 kshonī sacate māhinā vām jūrṇō vām ākshur ānhaso yaja-
 trā ॥ 5 ॥

॥२५॥ नि यद्युवेथं नियुतः सुदानू उपे स्वधाभिः सजयः पुरंधिम् ।
 प्रेपहेपद्धानो न सुरिरा महे ददे सुवतो न वार्जम् ॥६॥
 वयं चिद्धि वां जस्तिरः सत्या विपन्यामहे वि पणिहितावान् ।
 अधो चिद्धि प्माश्विनावनिन्या पाथो हि प्मा वृषणावन्तिदेवम् ॥७॥
 युवां चिद्धि प्माश्विनावनु धून्विर्दस्य प्रसवणस्य सातौ ।
 अगस्त्यो नरां नृपु प्रशस्तः काराधुनीव चितयत्सहस्रैः ॥८॥

nī yād yuvēthe niyūtaḥ sudānū ūpa svadhābhiḥ sṛija-
 taḥ pūranandhim | prēśhad vēśhad vāto ná sūrīr ā mahē
 dade suvratō ná vājam ॥ 6 ॥ vayām cid dhi vām jaritārah
 satyā vipanyāmahē vi pañīr hitāvān | ādhā cid dhi śhmā-
 śvināv anindyā pāthō hi śhmā vṛiṣaṇāv āntidevam ॥ 7 ॥
 yuvām cid dhi śhmāśvināv āna dyūn vīrudrasya prasrāva-
 ṇasya sātaū | agāstyo narām nṛiṣhu prāśastaḥ kārādhunīva
 citayat sahasraih ॥ 8 ॥

You have restored milk to the cow You have matured the first raw milk in the udders of the milch cow. The devout and earnest devotee worships you, truth personified, with dedication. He is as vigilant in the midst of the ceremony, as a snake in the midst of a thicket. 3

You render the fierce heat soothing as sweet butter to the really detached person ; for the sake of relief, you invest it with the coolness of water, therefore, for you, O cosmic twins, inspirers of the sacred works, the fire-offering is made. The sweet expressions flow towards you like chariot-wheels (down a slope). 4

O destroyer of enemies, may I by means of my prayers bring you hither, to bestow upon me that aid, which you could give to the infirm son of the saviour. Your greatness compasses earth, heaven and ocean. May this, your aged worshipper, enjoy long sinless life. 5

O bounteous ones, when you come speedily with your yoked cosmic chariot, you replenish the earth with food. May this, your worshipper, be swift as the wind to propitiate and please you. Through your great favour may he, like a pious man, obtain plenty of food and become great. 6

We, your sincere adorers, verily praise you in various ways. Our heart, the container, is full with your devotion. O blameless cosmic twin powers, showerers of benefits, may you both freely participate in the sparkling glory of God. 7

O pair of cosmic vitality and consciousness, the steady-minded sage, eminent amongst the leaders of men, arouses you daily with numerous invocations, like a musical instrument with thousands of notes so that torrents of blessings may flow from you to him. 8

प्र यद्दहेधे महिना रथस्य प्र स्पन्द्रा याथो मनुषो न होता ।
 धत्तं सूरिभ्य उत वा स्वभ्य नासत्वा रायुषाचः स्याम ॥९॥
 तं वा रथं वयमुद्या हुवेम स्तोमिरश्विना सुविताय नव्यम् ।
 अरिष्टनेमिं परि द्यामियानं विद्यामेपं वृजनं जीरदानुम् ॥१०॥

prā yād vāhethe mahinā rāthasya
 pra syandra yatho mānusho nā hōtā | dhattām sūribhya
 utā va svābhya nāsatya rayishācaḥ syāma || 9 || tām vām
 rātham vāyam adya huvena stōmair aśvinā suvitāya nā-
 vyam | ārishtāneminu pari dyām iyanām vi° || 10 ||

(८१) एकवर्षीयुत्तपातमं सुतम्

(१-९) नवर्षस्यास्य सुतस्य वैश्वदेवकियस्य क्रमः । अश्विनौ देवते । विदुर् उच्यते ॥

॥९॥ कद्दु प्रेष्टाविषां रयीणामध्वर्यन्ता यदुज्जिनीधो अपाम् ।
 अये वां यज्ञो अकृत् प्रशस्तिं वसुधिती अवितारा जनानाम् ॥९॥
 आ वामश्वसः शुचयः पयस्पा वातरंहसो दिव्यासो अत्याः ।
 मनोजुवो वृषणो वीतपृष्ठा एह स्वराजो अश्विना वहन्तु ॥१०॥
 आ वां रथोऽयन्तिर्न प्रवत्यान्सुप्रवन्धुरः सुविताय गम्याः ।
 वृष्णः स्यान्तारामनसो जवीयानहंपूर्वो यजतो धिष्या यः ॥११॥

181.

Kād u prēštāv iśhām rayinām adhvaryāntā yād un-
 niñithō apām | ayām vām yajñō akṛita prāśastim vāsudhiti
 āvitārā janānām || 1 || ā vām āśvāsah śucayah payaspi vā-
 tarāṇhaso divyāso ātyāḥ | manojūvo vṛṣhaṇo vītāpṛiṣṭhā
 ehā svarājo aśvinā vahantu || 2 || ā vām rātho 'vānir nā
 pravātvān śriprāvandhuraḥ suvitāya gamyāḥ | vṛṣha-
 sthātārā mānaso jāviyān ahampūrvō yajatō dhishyā yāḥ
 || 3 ||

When, by virtue of your cosmic chariot, you come quick to the place of worship and when, like the ministering priest, after discharging his function, you depart, gliding away, you give to the devout worshippers a reward, say, of vehicles or good horses. May we be rich, O ever-true cosmic twins, through your grace. 9

We invoke today, O pair of cosmic twin powers, with hymns for our welfare and invoke your praiseworthy cosmic chariot of undamaged wheels, while traversing the sky. May we obtain through you food, strength and long life. 10

181

O cosmic twin forces, bestower of protection and prosperity, we glorify you with our dedicated actions. O dearest twins, while coming to our place of worship when will you bring from the cosmic ocean, riches and nourishment? 1

O cosmic twin forces, may your celestial waves, pure, rain-drinking, swift as the tempest, heaven-born, quick-moving, rapid as thought, vigorous, well-backed and resplendent in its own light bring you hither. 2

O cosmic twin forces, firmly founded in your own station, may your cosmic chariot, which is strong, swift as mind, venerable, equipped with charming face, vast like earth, extensive, speedy, come near us for our welfare. 3

इहेहं जाना समवावशीतामेरपसां तुन्वाइ, नामभिः स्वेः ।
 जिष्णुर्वाभ्यः सुमेग्वस्य सृष्टिर्दिवो अन्यः सुभगो पुत्र उहे ॥२॥
 प्र वा निचेरुः फकुहो वशो अनु पिशङ्गरूपः सदनानि गम्याः ।
 हरी अन्यस्य पीपयन्त वाजेर्मथा रजांस्वाश्विना वि घोषैः ॥५॥

ihēha jātā sām avāvaśītām arepāsā tanvā nāmabhiḥ
 svalh | jishnūr vām anyāḥ sūmakhasya sūtr divo anyāḥ
 subhagaḥ putrā ūhe || 4 || prā vām nicerūḥ kakuhó vāṣāṇi
 ānu piśāṅgarūpaḥ sādhanāni gamyāḥ | hārī anyāsya pīpā-
 yanta vājair mathrā rājānsy aśvinā ví ghóśhaiḥ || 5 ||

प्र वा शरद्धान्वृणुभो न निष्पाद् पूर्वैरिषश्चरति मध्वं इष्णुन् ।
 पर्वैरन्यस्य पीपयन्त वाजैर्मेघन्तीरुध्वा नद्यो न आगुः ॥६॥
 अर्माजि वां स्यविश वेधसा गीर्वाब्दे अश्विना वेधा क्षरन्ती ।
 उपस्तुतावधत्तं नाश्रमानं यामन्नयामञ्जृणुतं हव मे ॥७॥
 उत स्या वां रुजानो वप्ससो गीस्त्रिर्वर्हिषि सन्सि पिन्वते नृन् ।
 वृषां वां मेघो वृषणा पीपाय गोरं सेके मन्त्रपो दशस्यन् ॥८॥
 युवां प्रपेवाश्विना पुर्विरेक्षिमुषां न जग्ने हविष्मान् ।
 हव यद्वा वरिवस्या गृणानो विद्यामेघे वृजनं जीरदनुम् ॥९॥

prā vām śarādvān vṛishabhó ná nishshatṛ pūrvīr īśhaḥ
 carati mādhyā ishṇān | évair anyāsya pīpāyanta vājair vé-
 shantīr ūrdhvā nadyo na āguḥ || 6 || āsarji vām sthāvīrā
 vedhasā gīr bālhc aśvinā tredhā kshāraṇti | ūpastutāv ava-
 tam nādhamānam yāman āyāmañ chṛiṇutam bhavam me
 || 7 || utā syā vām rūṣato vāpsaso gīs tribarhīśi sādasi pin-
 vate nrīn | vṛishā vām meghó vṛishanā pīpāya gōr ná séke
 mānnsho daśasyān || 8 || yuvām pūshēvāśvinā pūcamdhir
 agnīm uśhām ná jarate havishmān | huvé yād vām variva-
 syā grīṇānō vi° || 9 ||

You have been glorified together, as faultless by your many famous names. One of you is victorious son of inter-space and promoter of dedicated sacred actions; the other, the auspicious offspring of cosmic stellar regions. Both of you thus uphold the entire cosmos. 4

O twin forces, may down-gliding, exalted golden coloured space-chariot of one of you, traversing at will the quarters of space, come to promote our dedicated actions; and may our men supply to the motor engines of the other the fuel and the twins shall stir the regions with roars. 5

One of you is eternal disperser of the clouds like the sun, the annihilator of foes, acceptor of devotion and bearer of numerous nourishments. The other controls the vigorous, extensive and upward going streams, capable of providing nourishments. Let these streams of favour come swelling to us. 6

O cosmic twins, hymns of devotional songs flow across three paths to secure your steady favour. May you protect him, whosoever solicits your favour and whether moving or stationary. May you hear his invocation. 7

This praise of your resplendent forms is uttered in the hall of worship, where three-fold dedication is offered. O mighty showerers of benefits, may the swollen rain-cloud, proceeding to man, nourish him like a sprinkling of cow's milk. 8

Like nourisher, the wise offerer of oblations praises you, O cosmic twin divines, as he would praise supreme God and the dawn. I am invoking you with devotion. May you help us in obtaining food, strength and long life. 9

(१८३) दशमीशुक्लपत्रतमं सप्तमं

(१-८) अथयथायथं सत्त्वं विनाशयितुमर्हति । आश्विनी ३३३ । (१-९, ७) अथयथायथं

पञ्चमा समन्वाद्यं जगती, (२, ८) अथयथायथं प्रदुष्य ८ इत्या ॥

अर्भुदिदं वयुनुमो पु भूपता रथो वृषण्यान्मदता मनीषिणः ।
 धियंजित्वा धिण्या विश्पलावच्च द्रवो नपाता सुकृते शुचिधत्ता ॥१॥
 इन्द्रतमा हि धिण्या मरुतमा दत्त्वा दंसिष्ठा रथ्या रथीतमा ।
 पूर्णं रथं वेहेथे मन्थ आचिन्तेन द्वाश्वासमुप याथो अश्विना ॥२॥
 किमत्रं दत्त्वा कृणुथुः किमासाथे जनो यः कश्चिदहविर्महीवते ।
 अतिं कसिष्टं जरत पणोरमुं ज्योतिर्विप्राय कृणुतं वत्सस्य ॥३॥

162.

Abhūd idāṁ vayinam ó shú bhūshatā rātho vṛṣhaṇ-
 van mādatā manuṣiṇaḥ | dhīyaṁjīuvā dhiṣṇyā viśpalāvasū
 divo nāpata sukrīte śucīvrata || 1 || indratama hi dhiṣṇyā
 marūtama dāsrā dānsiṣṭhā rathyā ratnītamā | pūrṇam rā-
 tham vahethe mādhyā acitāṁ tēna dāśvānsam ūpa yātho
 aśvinā || 2 || kīṁ ātra dāsrā kṛiṇuthaḥ kīṁ āśāthe jāno yāḥ
 kāś cid āhaviṛ mahīyāte | āti kramiṣṭam jnātum paṇēr
 āsum jyōtir viprāya kṛiṇutam vacasyāve || 3 ||

जुम्भयन्तमभिने रायतः शुनो हतं सृष्टो विदधुस्तान्वश्विना ।
 वाचैवाचं जरित् रुत्तिर्नो कृतमुभा शंसं नास्त्यावतं मम ॥१॥
 युवमेतं चक्रधुः सिन्धुषु पृथ्वीमस्मन्वर्तं पश्चिणं नो याय कम् ।
 येन देवेषा मनसा निरूहयुः सुपत्नी पेतयुः शोदंसा सहः ॥२॥

jambhāyatam

abhiṭo rāyataḥ śūno hatīm mṛīdho vidāthas tāny aśvinā |
 vācam-vācam jaritī ratnīniṇi kṛitam ubhā śāusam nāsa-
 tyavataṁ māma || 4 || yuvāni etāṁ cakrathuḥ śindhuṣhu pla-
 vām atmanvāntam pakṣiṇaṇi taugryāya kām | yēna deva-
 trā mānasa nirūbāthibḥ supatnīḥ pēthibḥ kṣhōdāso ma-
 hāḥ || 5 ||

O wise learned men, the information has been received ; be ready with your praises, for the benefit-showering cosmic chariot of the twin divines has appeared. Rejoice and be ready to welcome them, For they are abiders of benevolent laws. They are sustainers of the cosmos, beneficent to mankind and giver of wisdom to the performer of noble deeds. 1

O foe-destroyer twin divines, in truth you are most imperial like resplendent Lord, and vital like wind. You are most active; you are indeed eminent riders and most distinguished charioteers. You drive a cosmic chariot, fully heaped up with ambrosia. May you come with that chariot to the dedicated worshipper. 2

O destroyer of evils, mighty cosmic twin divines, what do you do here ? Why do you linger for a man who makes no oblation, still honoured ? Pass over him; take away the life of the miser; grant light to the pious man who is eloquent in your praises. 3

O holder of eternal seed of life, annihilate them on every side who bark at us like dogs ; slay our enemies ; you know them well. Give reward and excellent wealth to the poet for the praises he offers you. Accept, O truth-abiding twins, my devotional praises. 4

You construct, amid the flood water, that animated ship with wings to fly for the saviour of the pious, whereupon, with God-devoted mind, you bear him up and quickly descending from the cosmos, you make a path for him out of the mighty surge. 5

अविद्धं तौभ्यमुप्स्व^१न्तरनारम्भणे तमसि प्रविद्धम् ।
 चतस्रो नावो जठलस्य जुष्टा उद्धृष्टिभ्यामिष्टिताः पारयन्ति ॥६॥
 कः स्विद्धो निष्ठितो मध्ये अर्णसो यं तौभ्यो न विद्धितः पर्यपस्वजत् ।
 पूर्णा मृगस्य पुनरोरिवारम्भ उद्धृष्टिना ऊहयुः श्रोमताय कम् ॥७॥
 तद्वा नरा नासत्यावनुं प्यायद्वा मानास उच्यमवोचन् ।
 अस्माद्वय सदसः सेम्यादा विद्यामेपं वृजनं जीरदनुम् ॥८॥

āvaviddham taugryām apsv āntār anārambhanē tānāsi
 prāviddham | cātaso nāvo jāṭhalasya jūṣṭā ūl aśvibhyām
 iṣṭitāḥ pārayanti || 6 || kaḥ svid āṛṇaso yā tōbhyo nāvidhitaḥ
 parāpāsvajāt | parṇā mṛ-
 gāsya punarorivārambh uddhṛṣṭinā ūhayaḥ śrōmatāya kam
 || 7 || tadvā nara nāsatyāvanuṁ pyāyadvā mānāsa
 ucyāma vacan | āsmād adyā sādasaḥ somyād ā vi^१ || 8 ||

(१.८३) व्यर्थान्वृत्तगणनतमं सूत्रम्

(१-८) षड्विंशत्यस्य सप्तम्य मेधावर्णिगस्य ऋषिः । अभितो द्येने । विदुष ऋन् ॥

तं युञ्जथां मनसो वो जवीयान् त्रिवन्धुरो वृषणा यस्त्रिचक्रः ।
 येनोपयायः सुकृतो दुरोणं त्रिधानुना पतथो विनं पूर्णः ॥१॥
 सुवृद्धो वर्तते चतुर्भि र्धां यस्त्रिष्ठः कर्तुमन्तानुं पृक्षे ।
 वपुर्वप्या संचतारमयं गीर्द्वयो दुर्द्विप्रोपसा सचैथ ॥२॥
 आ तिष्ठते सुवृत्तं यो रथो वामनुं व्रतानि वर्तते हविष्मान् ।
 येनं नरा नासत्येषयथै वृत्तिर्याधस्तनयाय त्मने च ॥३॥

183.

Tam yuñjatham mānaso yō jāviyān trivandhurō vṛ-
 ṣhaṇa yās tricakrāḥ | yēnopayāthāḥ sukrīto duronām tri-
 dhātuma patatho vīr nā parṇaiḥ || 1 || suvṛd rātho vartato
 yāno abhī kṣhām yāt tishṭhātthāḥ krātumantāna prikshe |
 vāpūr vapuṣhyā sacatam iyām gīr divō duhitrōśhāsā sacce-
 the || 2 || ā tishṭhatam suvṛitam yō rātho vām ānu vratāni
 vārtate havishmān | yēna nara nāsatyeslayādhyai vartir yā-
 thās tānayāya tmāne ca || 3 ||

Four ships move into the midst of the floods, sent by the cosmic twin divines. They bring safe to shore the son of the saviour. He is cast headlong into the flood by his foes, and plunges into the thick inevitable darkness. 6

What tree or cosmic chariot is that which stands fixed in the surrounding cosmic ocean, and to which the suppliant son of saviour clings? O cosmic twin-divines, as twigs are caught hold of for support by a falling creature, you bear him up to safety. 7

May this hymn, which your devout adorers utter, be acceptable to you, O ever-true cosmic twin divines. May you today, in this sacred place of worship help in obtaining food, strength and long life. 8

183

O showerers of benefits, make ready that cosmic vehicle which has triple seat, three wheels and is as quick as thought. With this vehicle, embellished with three elements, you come to the dwelling of the pious worshipper. With this you fly like a bird with wings. 1

Full of action, you mount this easy-rolling cosmic vehicle alighting upon the earth for the sake of sacrificial food. May this melodious hymn delight you and promote your well-being; and as you travel, may you unite with the dawn, the damsel of the cosmic region. 2

O ever-true cosmic leaders, ascend your easy-rolling cosmic chariot, filled with sacred offerings. This vehicle takes you both, to carry out your assigned work. Mounted on this you come into the house of the worshipper, to encourage him and his children to proceed to the place of worship. 3

मा वां वृको मा वृकीरा दधर्शन्मा परि वक्तुत माति वक्तुम् ।
 अयं वां भुगा निहित इयं गीर्दस्त्रायमे वां निधयो मधूनाम् ॥४॥
 युवां गीतमः पुनर्मृच्छो अर्धुर्दत्ता हवनेऽयसे हविष्मान् ।
 दिशं न दिष्टाश्च जयेन् यन्ता मे हव नसत्त्वोपा यतम् ॥५॥
 अतारिष्म तमसस्पांसुस्य प्रति वां स्तोमो अधिनावधाधि ।
 एह याति पृथिभिर्देवयानैर्विद्यामेपं वृजनं जीरदांसुम् ॥६॥

mā vāṃ vṛiko mā vṛikīr ā
 dadharśan mā pari varktam utā mati dhaktam | ayāṃ vāṃ
 bhagō nihita iyāṃ gīr dāsrāv imé vāṃ nidhāyo mādthū-
 nam || 4 || yuvāṃ gītamaḥ purumīḥśo ātrir dāsrā hāvaté
 'vasc havishmān | diṣaṃ nā diṣṭām riṇyūyēva yāntā me hā-
 vaṃ nāsatyōpa yātam || 5 || ātārishma tāmasas parām asyā
 prāti vaṃ stōmo asvināv adhāyi | éhā yātam pathībhir de-
 vayānair vi^o || 6 ||

(१८४) वृकान्पुनस्तमसमसं वृजन्

(१-६) वृक्चम्यास्य वृक्तस्य मयवमनिर्गम्य कति । अधिनो देहे । निधु च ॥

॥ ता वांसद्य तावपंर हुविमोच्छन्त्यामुपसि वह्निस्त्वयैः ।
 नासत्या कुह चित्सन्निवियों दिवो नपाता सुदास्तराय ॥१॥
 असे ऊ पु वृषणा मादयेथासुत्पणीहेतमुम्या मदन्ता ।
 श्रुतं मे अच्छोक्तिभिर्मतीनामेष्टा नरा निचेतारा च कर्णेः ॥२॥
 श्रिये पूषन्निपुक्तेव देवा नासत्या वहतुं सूर्यायाः ।
 वच्यन्ते वां ककुहा अप्सु जाता युगा जुगेव वरुणस्य मूरैः ॥३॥

184.

Tā vām adyā tāv aparāṃ huvemochāntyām ushāsi vāh-
 nir ukthaiḥ | nāsatyā kūha cit sántav aryō divo nāpātā su-
 dāstarāya || 1 || asme ū shū vṛishanā mādayethām ūt pañfir
 hatam ūrmyā mādantā | śrutām me āchoktibhir matinām
 éśhṭā nara nīcetāra ca kārṇaiḥ || 2 || śriyē pūshann ishukrī-
 teva devā nāsatyā vahatūṃ sūryāyāḥ | vacyānte vām ka-
 kuhā apsa jātā yugā jūṇēva vāruṇasya bhūrech || 3 ||

May I be safe in your protection; may you not torment me, nor deliver me to some one else. O destroyer of evils, here is your share of offering; here is a praise for you. The treasure of sweet devotional prayers is for you alone. 4

O true and sweet cosmic forces, persons of eminent intelligence, full of bliss and ever moving, invoke both of you with offerings for protection. May you come to them like one who goes straight by an easy path to the assigned destination. 5

O ever-true cosmic twin-divines, we have crossed the region of this darkness. Our praises have been addressed to you. Come hither by the paths which other divine forces have travelled. May you help us in obtaining food, strength and long life. 6

184

O ever-true cosmic twin-divines, we invoke you both this day as on any other day, when the priest has kindled the fire and is singing hymns at the break of dawn, the dispeller of darkness. O twin-divines wheresoever you be, come here for the benefit of the benevolent worshipper. 1

O brave cosmic twin-divines, may you be delighted by our constant chant of sweet expressions of devotion and destroy the unfaithful misers who do not offer homage. May you graciously hear with your own ears, my pious praises, as you favour the true devotee and retain his prayers. 2

O bounteous nourisher, cosmic twin-divines, in whom is no untruth, you carry dawn, an offspring of the sun, for glory and go straight like an arrow. Your giant steeds move on, today as in the ages past, sprung from the cosmic ocean of the mighty venerable Lord. 3

अस्मे सा वा माध्वी रातरस्तु स्तोमं हिनोत मान्वस्य कारोः ।
 अनु यदा श्रवस्या सुदानु सवीर्याय चर्षणयो मदन्ति ॥४॥
 ण्य वां स्तोमो अश्विनावकारि मानेभिर्मघवाना सुवृक्ति ।
 यातं वर्तिस्तनयाय त्मने चागस्त्य नासत्या मदन्ता ॥५॥
 अतारिष्म तमसस्त्वारमुस्य प्रति वा स्तोमो अश्विनावधायि ।
 एह यात पृथिभिर्देवानिर्विद्यामेप वृजनं जीरदानुम् ॥६॥

asme

sā vām mādhvī ratīr astu stōmaṁ hinotam manyāsyā ka-
 rōḥ anu yād vām śravasya sudānu savīryaya carṣaṇāyo
 mādanti ॥ 4 ॥ esha vām stōmo aśvinav akāri manebhīr ma-
 ghavanā suvṛiktī | vātām vartīś tanayaya tmāne cagāstye
 nāsatyā mādantā ॥ 5 ॥ ātarishma — ॥ 6 ॥ + ॥

(१८१) पञ्चाशत्पुस्तकतन्मं मूलम्

(१-११) "कताराध्व्यास्य सुवृक्ष्य सैववर्णितगम्य द्रविः । यावापृथिवी देवने । त्रिपुत्र उन्द ।

॥४॥ कतरा पूर्वा कतरापरायोः कथा जाते कवयः को वि वेद ।
 विश्वं त्मना विभृतो यद् दधा नाम वि वर्तते अहनी चक्रियेव ॥१॥
 भूर्ति द्वे अचरन्ती चरन्तं पृहन्तं गर्भमुपर्दी दधाते ।
 नित्यं न सृजुं पित्रोरुपस्थे यावा रक्षतं पृथिवी नो अभ्यात् ॥२॥
 अनेहो दात्रमर्दितेरनर्व ह्रुवे स्वंदवधं नमस्वत् ।
 तद्रोदसी जनयतं जरित्रे यावा रक्षतं पृथिवी नो अभ्यात् ॥३॥

185.

Katara pūrva katarāparayōḥ kathā jāte kavayaḥ kō vi
 veḍa | viśvaṁ tmānā vibhṛito yād dha nāma vī vartete
 āhanī cakriyeva ॥ 1 ॥ bhūrim dvē ācarantī carantam pad-
 vāntam gārbham apādi dadhāte | nityam nā sūnūm pitrōr
 upāsthe dyāvā rākshatam pṛithivī no ābhvāt ॥ 2 ॥ anehō
 dātrām āditer anarvām huvē svārvad avadhām nāmasvat |
 tāl rōdasi janayataṁ jaritrē dyāvā — ॥ 3 ॥

O cherishers of sweet devotions and bounteous cosmic twin forces, may your grace be with us. May you be pleased with the hymns sung by earnest and active devotees. May we all be joyful in your glorious realm and obey your commands to secure fame and renown. 4

O bounteous ever-true lords of cosmic vitality and conciousness, this hymn is recited with respect and regards. Therefore, please do come to our house and be favourable to the sages of mature wisdom and bless them and their children. 5

We have crossed the sea of this darkness, O lords of cosmic light and vitality. This hymn is addressed to you; come hither along the paths by which all the Nature's forces have travelled. May we find strengthening food in abundance. 6

185

Which of these two (heaven and earth) is elder and which is younger, and how are they born, who knows, O sages ? Both of you independently support the entire universe, and day and night revolve very much like wheels. 1

These two heaven and earth, though apparently motionless and footless, sustain creatures moving and footed. As a son is nursed on the lap of his parents, similarly, O heaven and earth, defend us from perils and miseries. 2

I solicit the univ. lled bounty of the sun which is perfect, celestial, deathless and exempt from any kind of harm. May heaven and earth produce this wealth for him who adores them. O heaven and earth, defend us from perils and miseries. 3

अतप्यमाने अयसार्यन्ती अनु प्याम रोदसी देवपुत्रे ।
 उभे देवानामुभयोरभिरुक्तां यावा रक्षतं पृथिवी नो अभ्यात् ॥४॥
 संगच्छमाने युवती समन्ते स्वसारा जामी पित्रोरुपस्थे ।
 अभिजिघ्रन्ती भुवनस्य नाभिं यावा रक्षतं पृथिवी नो अभ्यात् ॥५॥

átapyamāne áva-

sávantī ánu shiyāma ródasī deváputre | ubhé devánām ubhá-
 yebhír áhnām dyāvā — || 4 || saṅgāchamāne yuvatī sám-
 ante svásarā jāmī pitrór upásthe | abhijīghrantī bhúvanasya
 nābhim dyāvā — || 5 ||

॥४॥ उर्वी सद्यन्ती बृहती ऋतेन हुवे देवानामवसां जनित्री ।
 दधाने ये अमृतं सुप्रतीके यावा रक्षतं पृथिवी नो अभ्यात् ॥६॥
 उर्वी पृथ्वी बहले दुरेअन्ते उप ब्रुवे नामसा यज्ञे अस्मिन् ।
 दधाने ये सुभगे सुप्रतूर्तिं यावा रक्षतं पृथिवी नो अभ्यात् ॥७॥
 देवान्या यच्चकृमा कच्चिदागः सखायं वा सदुमिच्चरषतिं वा ।
 इयं धीर्भूया अवयानमेषां यावा रक्षतं पृथिवी नो अभ्यात् ॥८॥
 उभा शंसा नर्या मामविष्टामुभे मामुती अवसा सचेताम् ।
 भूरि चिदर्यः सुदास्तारायेषा मदन्त इष्येम देवाः ॥९॥

urvī sádmanī bṛihatī ṛiténa huvé devánām ávasā já-
 nitrī | dadháte yé amṛitam suprátike dyāvā — || 6 || urvī
 prithvī bahulé dūrécante úpa bruve námasā yajñé asmín |
 dadháte yé subhāge suprátūrtī dyāvā — || 7 || deván vā yác
 cakṛimā kác cid āgaḥ sákhāyam vā sádama íj jáspatim vā |
 iyám dhír bhūyā avayānam eshām dyāvā — || 8 || ubhá
 śánsā naryā mām avishtām ubhé mām ūtī ávasā sacetām |
 bhūri cid aryāḥ sudástarāyeshā mādanta ishayema devāḥ
 || 9 ||

The heaven and earth are the source of natural forces, are not subject to annoyance, and satisfy all beings with food. May we live in harmony with them all the days and nights. O heaven and earth, defend us from perils and miseries. 4

Going always together, young and of the same limits, these twin sisters exist as if lying in their parents' bosom, kissing the navel of the world together. O heaven and earth, defend us from perils and miseries. 5

I invoke these two, heaven and earth, who are beautiful to look on, who sustain ambrosial showers, who are vast and mighty and the progenitor (of rain and corn), for the protection of enlightened devotees. O heaven and earth, defend us from peril and miseries. 6

O heaven and earth, splendid, extensive of varied forms, bounteous, all-sustaining, and of limitless bounds, I address you with this hymn of praise; O heaven and earth defend us from perils and miseries. 7

Whatever sin or offence we may have at any time committed against Nature's forces, against our friends, or against the Lord of the universe, thereof may this hymn be expiation. O heaven and earth, defend us from perils and miseries. 8

May both these blessed benefactors of mankind preserve me. May heaven and earth equip me with all the means of protection. O divine forces, may we, while enjoying plenty of food, be blessed with wealth for liberal charity. 9

कृतं दिवे तदवोचं पृथिव्या अभिश्रावाय प्रथमं सुमेधाः ।
 पातामवद्यादुरितादुभीके पिता माता चं रक्षतामवोभिः ॥१०॥
 इदं द्यावापृथिवी सत्यमेस्तु पितृमार्तर्यद्विहोपमृवे वाम् ।
 भूतं देवानामवमे अवोभिर्विद्यामेपं वृजनं जीरदानुम् ॥११॥

ritām divé tād avocam prithivyā abhiśrāvāya prathamaṁ sumedhāḥ | pātām avadyād duritād abhīke pitā mātā ca rakshatam avobhiḥ || 10 || idāṁ dyāvāprithivī satyām astu pitar mātār yād ihópabruvé vām | bhūtām devānām avamé avobhir vidyāḥ || 11 ||

(१८६) पङ्क्तिस्तुल्यगतवचं सूक्तम्

(१-११) एकादशचम्यास्य सूक्तस्य मयावकधिरगम्य प्रायः । विश्वे देवा देवताः । विष्णुः छन्दः ॥

॥१॥ आ न इन्द्रोभिर्विदधे सुशस्ति विश्वानरः सविता देव एतु ।
 अपि यथा युवानो मत्सथा नो विश्वं जगदभिपित्वे मनीषा ॥१॥
 आ नो विश्व आम्क्रा गमन्तु देवा मित्रो अर्यमा वरुणः सजोषाः ।
 सुवन्वधा नो विश्वे वृधासः करन्सुपाहा विधुरं न शर्वः ॥२॥
 प्रेष्ठे वो अतिथिं गृणीषुषं शास्तभिस्तुर्वणिः सजोषाः ।
 अस्यथा नो वरुणः सुकीर्तिरिषश्च परादरिगृत्तः सरिः ॥३॥

186.

Ā na iśabhir vidāthe suśastī viśvānarah savitā devā etu | āpi yātha yuvāno mātśathā no viśvaṁ jagad abhipitvė manīṣā || 1 || ā no viśva āskrā gamantu devā mitrō aryamā vāruṇaḥ sajōśah | bhūvan yāthā no viśve vṛidhāsah kāran suśāhā vithurām nā śāvah || 2 || prėśtham vo āti-thim grīṇiṣhe 'gṇām śastibhiḥ turvāṇiḥ sajōśah | āsad yāthā no vāruṇaḥ sukīrtir iṣaḥ ca parśhad arigūrtāḥ sarīḥ || 3 ||

Endowed with understanding, I have recited this excellent hymn to you, O heaven and earth, to be heard around. May father, the heaven and mother, the earth, preserve us from reprehensible iniquity and be always close to us to offer protection. 10

May this my prayer, which I address to you, be fulfilled, O earth and heaven—father and mother. May you always be ready with your protection in the proximity of those who praise you. May you help us in obtaining food, strength and long life. 11

186

May the divine sun, the benefactor of all men, come benignly to our cosmic sacrifice together with Nature's other divinities. May you, ever young, gladden all our people by your participation. 1

May all the bounties of triumphant Nature, such as cosmic light, cosmic order and cosmic plasma, come here in unison for participation in the sacrifice of creation. May they all be promoters of our welfare, and with great might may they preserve our strength from slackness. 2

I praise with hymns, O Nature's bounties, your best beloved participant, the cosmic fire, who is prompt to partake of the oblation, and who is well-pleased along with you ; so that thereby the cosmic plasma, the possessor of renown, the subduer of foes, the animator of men, may provide us with the power of creativity. 3

उप व एषे नमसा जिगीषोपागानक्ता सुदुर्ध्वेव धेतुः ।
 समाने अहान्मिमानी नरके विपुरुषे पर्यसि मसिद्धवच ॥४॥
 उत नोऽर्हिवृध्वोऽं मयस्कः शिशुं न पिप्पुषीव वेति सिन्धुः ।
 येन नपातमपां जुनाम मनोजुयो वृषणो वं वहन्ति ॥५॥

ūpa va ōshe nāmaya jigīśhōshāsānāktā sudūḡhwa dhetuḥ |
 samāne āhan mīmānāno arkāṇ vīśhuruṣe paryasi mā-
 sminn ūdhan || 4 || uta nō 'hīr budhnyō māyas kaḥ śiśuṇi
 nā pīpyūshīva veti sindhuḥ | yēna nāpatam apāṇ junaṁa
 manojīvo vṛṣhaṇo yām vāhanti || 5 ||

" उत न ई त्वष्टा गन्त्वच्छा स्तत्सुरिभिरभिपित्वे सुजोषाः ।
 आ वृत्रहन्द्रश्रपणिप्रास्तुविष्टमो नरां न इह गम्याः ॥६॥
 उत न ई मतयोऽश्वयोगाः शिशुं न गावस्तरुणं रिहन्ति ।
 तमीं गिरो जनयो न पत्नीः सुरभिष्टमे नरां नसन्त ॥७॥
 उत न ई मरुतो वृद्धसेनाः स्मद्रोदसी समनसः सदन्तु ।
 पृषदधातोऽवनयो न ग्यो रिशदसो मित्रयुजो न देवाः ॥८॥
 प्र तु यदेषां महिना चिकित्रे प्र युञ्जते प्रयुजस्ते सुवृक्ति ।
 अथ यदेषां सुदिने न अरुविश्वमेरिणं प्रपचन्त सनाः ॥९॥

utā na īm tvāśhṭā gantv ācha smāt suribhīr abhipitvō
 sajōshāḥ | ā vṛitrahēndraś carshuniprās tuvīśhṭāmo narām
 na ihā gamyaḥ || 6 || utā na īm matāyō 'śvayogah śiśuṇi
 nā gāvas tārūṇam rihanti | tān īm giro jānayo nā pātūḥ
 surabhīśhṭamam narām nasanta || 7 || utā na īm marūto vṛid-
 dhāsenāḥ smād rōdasī sūmanasaḥ sadantu | pṛīśhadasyāso
 'vānayaḥ nā rīthā riśādaso mitrayūjō nā devāḥ || 8 || prā
 nū yād eśham mahinā cikitrē prā yuñjate prayūjas tē su-
 vṛiktī | ādha yād eśham sudīne nā śūnur viśvām ēriṇam
 prushayānta sēnaḥ || 9 ||

I approach you, night and dawn, with reverence as willingly as a gentle cow comes to be milked, mixing for you on the appropriate day the sacrificial food, consisting of the many preparations of milk within the same udder. 4

May lightning grant us happiness. May river nourish us as a cow does her calf, whereby we may propitiate the grandson of the waters, the fire divine, whom the clouds, swift as thought, convey. 5

Moreover, may the architect of creation come to this sacrifice, equally well-pleased with those who praise Him at the excellent rite at which He is present ; may the most potent resplendent Lord, the protector of man, the destroyer of darkness, come to bless the benevolent actions of men. 6

May our minds too, yoked together like horses, tend to the ever-youthful resplendent Lord, as cows to their calves and may our songs yield to Him, the most delightful Lord, as husbands embrace their wives. 7

May the vital principles too, all of one nature, come from heaven and earth to the sacrifice ; may they who are a mighty host, who have many-coloured steeds, who are like protecting chariots, and who are devourers of foes, come like friendly deities. 8

For, verily, their greatness is well known, as they diligently discharge their functions ; by which their spout pours rain upon every arid soil, as light spreads universally on a fine day. 9

प्रो अश्विनाववसे कृणुध्वं प्र पृषणं स्वतवसो हि सन्ति ।
 अद्वेषो विष्णुर्वानं ऋभुता चच्छा सुन्नाय ववृताय देवान् ॥१८॥
 इयं सा वो अस्मे दीर्घित्तिर्जत्रा अपिप्राणी च सदनी च भूयाः ।
 नि या देवेषु यतते वस्युर्वियामेपं वजनं जीरदानुम् ॥१९॥

pró asvínāv ávase kṛṇudhvam prā
 pūshānam svátavaso hí sánti | adveshó víshnur váta řibhu-
 kshā ácha sunnáya vavṛitya devān || 10 || iyām sā vo asme
 díghitir yajatra apipráñi ca sádani ca bhuyah | ní yā de-
 veshu yátate vasūyūr vi° || 11 || ॥

(१८७) अश्विनाववसवसं कृणुध्वं

(१-११) एकादशर्वस्यास्य कृणुध्वं मधवकणिगम्य अवि । अयं देवता । (२) प्रपृषणं इत्युक्तं-
 भौतिक (३, ५-७, ११) कृतिपापा पश्चात्प्राप्तवस्यकादस्याधानुष्टुप्, (११) एकादश्या
 वृता या. (३, ५, ८-१२) द्वितीयापानु-यौग्यस्यादित्यस्य च गायत्री लुप्तसि ॥

॥१॥ पितुं नु स्तोषं महो धर्मानं नविषीम । यस्य त्रितो व्योजसा वृत्रं विपर्वमदयत् ॥१॥
 स्वादो पितो मधो पितो वयं त्वा ववृमहे । अस्माकमविना भव ॥२॥
 उपनः पितृया चर शिवः शिवाभिरुतिभिः । मधोभुरद्विषेयः सखा सुशेवो अह्वयाः ॥३॥
 नव त्वे पितो रसा रजांस्यनु विष्ठिताः । दिवि गता इव श्रिताः ॥४॥
 तव त्वे पितो ददतुस्तव स्वादिष्टु ते पितो । प्र म्याच्चानो रमानां नुविग्रीवा इवेरते ॥५॥

187.

Pitūm nu stosham mahó dharmānam tāvisham | yasya
 tritó vy ójasa vṛitrām viparyam ardhíyat || 1 || svádo pito
 mādho pito vayam tvā vavṛimāhe | asmākam avitā bhava
 || 2 || ūpa nah pítav á cara śivāh śivābhir ūtibhiḥ | mayo-
 bhir advishenyaḥ sákhā suśévo ádvayāḥ || 3 || tāva tyé pito
 rāsa rājānsy ānu víshṭhitāḥ | divi vātā iva śritāḥ || 4 || tāva
 tyé pito dádatus tāva svadishṭha té pito | prā svādmāno
 nisanām ūvigṛíva iverate || 5 ||

Propitiate for protection the pair of twin powers and the provider of nourishment, independent and perfect in their own spheres. Friendly may be to us the omnipresent, omnipotent and omniscient God. I express my regards to all of them for my happiness. 10

O reverent devotees, may that wealth-abounding effulgence which manifests itself amongst the Nature's bounties and gives animation to their perpetual existence help us to obtain food, strength and long life. 11

187

Now I will glorify food that bestows great strength and by whose vigour creatures in all the three regions (water, earth and air) are able to overcome obstacles and acquire wealth. 1

O delicious drinks and sweet food, we adore you; may you be our protection. 2

Come hither to us, O nutritious food, benevolent with favourable aids, source of happiness, unkind to none, friendly, benign and indiscriminatingly one to all. 3

These saps which, O food, are yours, are diffused in space throughout the regions like vapours. 4

O nutritious delicious food, those who enjoy you sharing you with others are dear to you. Those, on the contrary, who relish your flavours alone are vain ones. 5

॥ त्वे पितो महानां देवानां मनो हितम् । अकारि चारुकेतुना तवाहिमर्षसावधीत् ॥६॥
 यददो पितो अजगान्व्यवस्य पर्वतानाम् । अत्राचित्रो मधो पितोऽरं भूसायं गम्याः ॥७॥
 यदुपामोपधीनां परिशमारिशामहे । वातापि पीव इन्द्रव ॥८॥
 यत्ते सोम गवांशिरो यवांशिरो भजामहे । वातापि पीव इन्द्रव ॥९॥
 कृम्भ ओषधे भव पीवो यूक उदारधिः । वातापि पीव इन्द्रव ॥१०॥
 तं त्वा वयं पितो यचोभिर्गायो न हव्या सुघृदिम ।
 देवेभ्यस्त्वा सधमादमसभ्यं त्वा मधमादम् ॥११॥

tvé pito mahānām devānām māno hitām | ākāri cāru
ketunā tāvāhim āvasavadhit || 6 || yād adó pito ājagan vi-
vāsa párvatānām | ātrā cin no madho pitó 'ram bhakshāya
gamyāḥ || 7 || yād apām ōshadhīnām pariṁśam āriśāmahe |
vātape píva íd bhava || 8 || yāt te soma gāvāṣīro yāvāṣīro
bhajāmahe | vātape — || 9 || karambhā ōshadhe bhava pívo
vrikkā ndaratthiḥ | vātape — || 10 || tām tvā vayām pito
vācobhir gāvo nā havyā sushūdima | devébhyas tvā sadha-
mādam asmābhyam tva sadhamādam || 11 ||

(१८८) अष्टासित्युत्तराततम सूक्तम्

(१-११) एकादशचन्द्रास्त्य सूक्तस्य त्रैश्वक्यणिगस्त्य ऋषिः । (१) प्रथमर्ष इन्द्रः समिद्धो वाग्भिः,

(२) द्वितीयायाम्बतूनपत्न्यः, (३) तृतीयाया इन्द्रः, (४) चतुर्थ्यां वाग्भिः, (५) पञ्चम्या देवीर्द्वैतः,

(६) षष्ठ्या उपरिषान्मन्त्रः, (७) सप्तम्या दैव्यो होतारो व्रषेतर्षाः, (८) अष्टम्यास्तिस्रो

दैव्यः सप्तमतीक्ष्णभारत्यः, (९) नवम्यामन्त्रः, (१०) दशम्या वनस्पतिः,

(११) एकादश्याश्च स्वाहाकृतयो देवताः । गायत्री छन्दः ॥

(१८८)

समिद्धो अद्य राजसि देवो देवैः सहस्रजित् । द्रुतो हव्या कविर्वह ॥१॥
 तनूनपादृतं यते मध्या यज्ञः समंज्यते । दधत्सहस्रिणीरिषः ॥२॥

188.

Sāmidhho adyā rājasi devō devāḥ sahasrajit | dātō ha-
vyā kavir valā || 1 || tānuṁapad rītāni yatē mādhvā yajñāḥ
sim aṅjyate | dadhat sahasrīṇīr iṣah || 2 ||

O nutritious food, even the mind along with the sense-organs depends on you (for their vigour). Under your banner and protective help, the intellect is helped to get over the evil thoughts. 6

O nourishing food, when water-laden clouds arrive in plenty then, O sweet food, may you be available to us at hand in abundance for eating. 7

May we enjoy in abundance the food, milk, butter and condiments, and may thereby our body grow healthy and strong. 8

O gracious food, we enjoy you, combining milk products along with barley preparations ; may thereby our body grow healthy and strong. 9

O cake of fried meal, may you be wholesome, substantial and strengthening. May thereby, our body grow healthy and strong. 10

We draw from you, O nourishing food, by our prayers, the sacrificial gifts for offerings as we draw milk from cows for oblation. You are as delightful to the elite as to us. 11

188

O divine conqueror of thousands, kindled by the dedicated worshippers you are shining brilliantly today. You are the prudent messenger of cosmic forces. May you convey our oblations to them. 1

The sacred metabolic fire proceeds to react with the nutritious food and produces thousands of types of body-building units. 2

आजुह्वानो न ईक्ष्यो देव्यो आ वीक्ष यज्ञियान् । अग्नें सहस्रसा असि ॥३॥
 प्राचीन वहिरोजसा सहस्रवीरमरुतृणम् । यत्रादित्या विराजन्थ ॥४॥
 विराट् सम्राट्प्रभूः प्रभूर्विक्रीश्च भूवसीश्च याः । दुरो घृतान्वक्षरन् ॥५॥

ājūhvāno na īkṣyo

devān ā vakṣhi yajñīyan | āgne sahasrasā asi || 3 || prācī-
 nam bahūr ōjasa sahasravīram aruṭṛṇam | yātrāditya virā-
 jatha || 4 || virāt samraṭ prabhūḥ prabhūr bahvīs ea bhū-
 yasīś ca vāḥ | dūro gṛhītaṇy akṣharan || 5 ||

सुरुक्मे हि सुपेशसाधि श्रिया विराजन्तः । उपासावेह सीदताम् ॥६॥
 प्रथमा हि सुवाचसा होतारु देव्या कवी । यज्ञं नो यक्षतामिमम् ॥७॥
 भारतीले सरस्वति या वः सर्वा उपब्रूवे । ता नश्चोदयत श्रिये ॥८॥
 त्वष्टा रूपाणि हि प्रभुः पृथग्विधांस्त्वस्मानृजे । तेषां नः स्फुलिमा यज ॥९॥
 उप त्मन्या वनस्पते पाथो देवेभ्यः सृज । अग्निहव्यानि सिष्यदत् ॥१०॥
 पुरोगा अग्निदेवानो गायत्रेण समंज्यते । स्वाहाकृत्नीषु रोचते ॥११॥

surukmē hi supēśasādhi śriyā virājataḥ | uśhāsāv ōhā
 sīdatām || 6 || prathamā hi suvācasā hōtārā devyā kavī |
 yajñām no yakshatām imām || 7 || bhāratīle sarasvatī yā vaḥ
 sūrvā upabruvē | tā naś codayata śriyē || 8 || tvāṣṭī rū-
 pāṇi hi prabhūḥ paśūn vāṣvān samānanajē | tēṣāṃ naḥ
 sphātīm ā yaja || 9 || ūpa tmānyā vanaspate pātho devē-
 bhyah śrija | agnīr havyāni śiṣyadāt || 10 || purogā agnir
 devānām gāyatrēṇa sam ājyate | svāhākṛtīṣhu rocate
 || 11 ||

O metabolic fire, you are adorable and endowed with thousands of glories. Invoked by us, may you bring hither such Nature's bounties as are benevolent. 3

Devotees, with their prayers, prepare facing to the east, such sacred seats, on which countless dedicated worshippers take their place. O suns, may you also grace this place with your presence. 4

They have sprinkled water (and oil) on the doors of the fire-place variously and perfectly radiant, manifold, excellent, many and numerous. 5

May the brilliant and beautiful day and night, shining with surpassing lustre, participate in the sparkling glory of God. 6

Let these two chief, eloquent, divine sages who are invokers of Nature's bounties help us in performing all dedicated actions. 7

O divine mother of culture, wisdom and speech, I invoke you all that you may guide us on the path of prosperity. 8

The supreme author of this universe has fashioned all forms of beings and has -given distinct shapes to all animals. 9

O forests, create nutritious food on your own, for all living beings, for the consummation of the metabolic fire. 10

The fire divine, preceder of cosmic bounties, is honoured with the sacred metre of Gayatri. He glows when oblations are offered commencing with the word Svaha. 11

(१०९) एकाननवस्तुत्पत्त्यात्मनो वृत्तम्

(१-८) अष्टकेत्याप्त्य वृत्तस्य वैश्वानरिणामस्य धृतिः । अग्निदेवता । त्रिष्टुप् ८२ ॥

॥ १ ॥

अग्ने नय सुपथा राये अस्मान् विश्वानि देव वयुनानि विद्वान् ।
 युयोध्य स्मर्तुं हुराणमेनो भूयिष्ठां ते नम उक्तिं विधेम ॥ १ ॥
 अग्ने त्वं पारया नव्यो अस्मान्स्त्वस्तिभिरति दुर्गाणि विश्वा ।
 पृथ्वं पृथ्वी बह्वृता न उर्वी भवा तोक्या तनवाय शं योः ॥ २ ॥
 अग्ने त्वमसद्यो व्यमीवा अनमित्रा अभ्यमन्त कृष्टीः ।
 पुनरस्मभ्यं सुविताय देव क्षां विश्वेभिरमृतैर्भिर्यजत्र ॥ ३ ॥

189.

Āgne nāya supāthā rāye asmān vīśvāni deva vayanāni
 vidvān | yuyodhy āsmāḥ juhurāṇām eno bhūyishṭhām te nā-
 mauktīm vidhema || 1 || āgne tvām pārayā nāvya asmān
 avastibhir āti durgāni vīśva | pūrva prithvī bahvṛtā na urvī
 bhāvā tokāya tānayāya nīm yōḥ || 2 || āgne tvām asmān
 yuyodhy āmivā ānagnitrā abhy āmanta kṛishṭīḥ | pūnar
 asmābhyam savitāya deva kṣhām vīśvebhir amṛtebhir
 yajatra || 3 ||

प्राहि नो अग्ने पायुभिरजस्वैरुत प्रिये सदेन आ शुशुक्वान् ।
 मा ते भयं जरितारं यविष्ठ नूनं विद्वन्मापुर् सहस्रः ॥ ४ ॥
 मा नो अग्नेऽव सृजो अघायविष्यवे रिपवे दुच्छुनयौ ।
 मा दत्वते दशति मादते नो मा रीरति सहसावपरा दाः ॥ ५ ॥

pāhi no agne pāyūbhir ājasvair utā priyē mā-
 dana ā ṣuṣukvān | mā te bhayam jaritāram yavishṭha nū-
 nām vidan māparam sahasvaḥ || 4 || mā no agne 'va sṛijo
 aghāyāvishyāve ripāve duccūnāyai | mā datvāte dāṣate mā-
 dāte no mā rīshate sahasāvan pārā dāḥ || 5 ||

O adorable God, may you lead us along the wholesome path for our prosperity, since O Lord, you are in knowledge of all our actions. May you cleanse us of the sin that forces us astray. With humility, we offer you our most reverential homage. 1

O reverential adorable God, lead us beyond all danger and affliction. May our city be spacious and land extensive. May you bless our children and offspring with prosperity and happiness. 2

O adorable God, keep us away from disease and from those men who are non-believers and adverse to us. O protector of noble deeds, may you ordain all immortal cosmic bounties to work for our welfare. 3

O adorable God, cherish us with incessant protective bounties; shine always in our hearts with your divine consciousness. O ever-youthful adorable God, let no danger touch him who praises you. O mighty one, let no danger touch any one else too. 4

O mighty adorable God, keep us away from the wicked, voracious and malevolent enemy that brings us trouble. Abandon us not to one who has fangs and who bites, nor to one without teeth, nor to the one malignant; O powerful one, nor may you give us up to disgrace. 5

११० वि घ त्वावीं ऋतजात यंसदृणानो अग्ने तन्वेष्टुं चरुधम् ।
 विश्वद्विरिश्रोत वां नितित्सोरभिहृतामसि हि देव विष्पट् ॥६॥
 त्वं तां अस उभयान्वि विद्वान्येपि प्रपित्वे मनुषो यजत्र ।
 अभिपित्वे मनवे शास्यो भूर्ममृजेन्य उशिग्भिर्नाक्रिः ॥७॥
 अयोचाम नियचनान्यस्मिन्मानस्य सनुः सहसाने अग्रो ।
 वयं सहस्रमृषिभिः सनेम विद्यामेपं वृजनं जीरदामुम् ॥८॥

vi gha tvāvān ṛitajāta yaṁsad grīṇānō agne tanvè vā-
 rātham | viśvād ririkshōr utā vā ninitśōr abhihrūtam āsi
 hi deva viśhpāt ॥ 6 ॥ tvām tān āgna ubhāyān vi vidvān
 vēshi prapitvè mānuśho yajatra | abhiṇitvè mānave śāśyo
 bhūr marmrijēnya śaṣṭbhīr nākrāḥ ॥ 7 ॥ āvośāma nivāca-
 nāny asmin mānasya sūnūḥ sahasānē agnau | vayām sa-
 hāsraṁ ṛishibhiḥ sanema vi° ॥ 8 ॥

(११०) नक्षत्राशततमं सप्तमं

(१-८) भृष्टबन्धाय मृतस्य मेव त्रयं विष्पट् ॥ ११० ॥ ११० ॥ ११० ॥

११० अनुवर्णं वृषभं मुन्द्रजिह्वं बृहस्पतिं वर्धया नव्यमुक्तेः ।
 गाथान्यः सुरुचो यस्य देवा ओभृष्वन्ति नवमानस्य मतीः ॥१॥
 तमृत्तिया उप वाचः सचन्ते सगो न यो देवयुतामसर्जि ।
 बृहस्पतिः स ह्यज्ञो वरीसि विश्वाभवुस्तमूते मातरिश्वा ॥२॥

190.

Anarvāṇam vṛishabham muṇḍarājihvam bṛhaspātim var-
 dhayā nāvyaṁ arkāḥ | gāthānyāḥ surūco yāsya devā ōbṛiṣv-
 ānti nāvamānasya mātīḥ ॥ 1 ॥ tām ṛitvīyā ūpa vācaḥ sa-
 cante sārgo nā yō devayatām āsarji | bṛhaspātiḥ sā hy
 āñjo varāṁsi vibhuvābhavat sām ṛitē mātariṣvā ॥ 2 ॥

O adorable God, sustainer of eternal laws, your honest worshipper glorifies you to seek protection for his physical body. May you guard him from all who are inclined to harm or revile him. O divine God, surely you are the adversary of those who are oppressive. 6

O all-wise adorable God, you discriminate between both of them (godly and godless). May you bless the worshipper at the appropriate time and be the bestower of his wishes. May you instruct men, like the priest, who directs the institutor of the sacred ceremony. 7

We address our pious compliments to the terrestrial fire, born of mechanical attrition, and which is the subduer of foul odours. May we, by these sacred invocations, obtain food, strength and long life. 8

190

Glorify with hymns the universal preceptor who is blameless, worthy of adoration, showerer of benefits, sweet-tongued and mighty. He is the one to whose sermons the enlightened and pious devotees listen with respect. 1

To Him are addressed the hymns appropriate to the occasion and they serve Him well. Verily He is the creator of those worshippers who aspire to be enlightened. He, the universal preceptor like the cosmic wind, manifests His extensive power in the vast jurisdiction of the universe. 2

उपस्तुतिं नमसु उच्यति च श्लोकं यस्तत्सवितेयु प्र ग्राह ।
 अस्य कर्त्वाहन्व्योऽ यो अस्ति मृगो न भीमो अरक्षस्तुविष्मान् ॥३॥
 अस्य श्लोको दिवीर्यते पृथिव्यामत्यो न यस्यक्षप्रवृद्धिचेताः ।
 मृगाणां न हेतयो यन्ति चेमा बृहस्पतेरहिमायौ अभि धून् ॥४॥
 ये त्वा देवोस्त्रिकं मन्यमानाः पापा भद्रसुपजीवन्ति पुत्राः ।
 न दुद्वेयेऽनु ददासि वामं बृहस्पते चर्यसु इत्पियास्म ॥५॥

Upastu

tiṃ nāmasa ūdyatiṃ ca ślokaṃ yaśat savitēva prā bhān ।
 asya kṛtvāhanyo yó āsti mṛigó ná bhīmó arakṣāsas tú-
 viśhmān ॥ 3 ॥ asya śloko divīyate pṛthivyām atyo ná yaś-
 sad yakṣabhrīd vicetāḥ । mṛigāṇāṃ ná hetāyo yānti cenā
 brīhaspāter ahimāyau abhī dyūn ॥ 4 ॥ yé tvā devos-trikāṃ
 mānyamanāḥ pāpā bhadrān upajīvanti pajrāḥ । ná dūdhye-
 ān dadāsi vāmān brīhaspate cāyasa it pīyāsum ॥ 5 ॥

॥१६॥ सुप्रेतुः सुयवसो न पन्था दुर्नियन्तुः परिप्रीतो न मित्रः ।
 अनुर्वाणो अभि ये चक्षते नोऽपीवृता अपोर्णुवन्तो अस्थुः ॥६॥
 स यं स्तुभोऽचनयो न यन्ति समुद्रे न स्वतो रोधचक्राः ।
 स विद्वौ उभयं चष्टे अन्तर्वृहस्पतिस्तर आपध्व गृध्रः ॥७॥
 एवा महस्तुविजातस्तुविष्मान्वृहस्पतिर्वृषभो धायि देवः ।
 स नः स्तुतो वीरवंदानु गोर्मद्वियामेष वृजनं जीरदानुम् ॥८॥

suprañtuh sūyāvaso ná pānthā durniyāntuh páripṛito ná
 mītrāḥ । anarvāṇo abhī yé cākṣhate nó 'pīvṛitā aporñuvānto
 asthuh ॥ 6 ॥ sām yaṃ stūbho 'vānyo ná yānti samudrām
 ná śravāto ródhacakraḥ । sá vidvāu ubhāyaṃ caṣṭe antār
 brīhaspātis tāra āpaḥ ca gṛdhraḥ ॥ 7 ॥ evā mahās tavijātās
 tāviśhmau brīhaspātir vṛiṣabho dhāyi devāḥ । sá na stuto
 vīrāvad dhanu gōrmod vi° ॥ 8 ॥

May He accept the compliments, the verses which narrate His details. May He bring forth His light, like the outstretched arms of the sun. Opposed by none, He maintains His daylike glory and he is mighty in vigour like a terrible wild beast. 3

His glory spreads through heaven and earth like the sun; He is remarkable, worthy of adoration, source of wisdom and bestower of happiness. Like hunter's weapons the justice of the universal preceptor chases daily the wicked. 4

O universal preceptor, you do not bestow wealth upon those stupid men who are sinful and mean and live merely on your bounty, considering you as an old ox. But you favour him who is dedicated to you. 5

He is like a fair path where grass is pleasant and like a friend who is, though hard to win, yet very affectionate. May those sinless men who instruct us, though enveloped by ignorance, come out of their covering (from their stupidity). 6

To whom hymns of praise go forth as men assemble round a master; and as rivers rolling between their banks flow to the ocean, in the same way the universal preceptor, the wise, eagerly looks at the rivers and the boats going across. 7

So, the universal preceptor the mighty, the beneficent, the powerful, the showerer of benefits has been glorified. May He thus lauded give us vigour, wisdom and wealth. May we find strengthening food in full abundance. 8

(१०१) एकनवत्युत्तमगतमे सूत्रम्

(१-११) पादसर्पस्यास्य मृत्तस्य मियावर्गविरागस्य अपि । भृगुणास्य देवता । (१-१२, १४-१५) मयमादि
नवर्षां चतुर्दशदिश्वस्य चानुष्टुप्, (१०-१६) दशम्यादिद्वयस्य महापङ्क्तिः,

(१३) प्रयोदशमात्रं महाबृहती षड्दन्ति ॥

८१४॥

कङ्कतो न कङ्कतोऽथो सतीगकङ्कतः ।
 द्वाविति प्लुपी इति न्यःप्लुता अलिप्सत ॥१॥
 अदृष्टान्हन्त्यायस्यथो हन्ति परायती ।
 अथो अवधृती हन्त्यथो पिनष्टि पिपती ॥२॥
 शरासः कुशरासो दुर्भासः सेर्या उत ।
 मौञ्जा अदृष्टा वैरिणाः सर्वे साकं न्यलिप्सत ॥३॥

191.

Kānkato nā kāukato 'tho satmākañkataḥ | dvāy iti plū-
 sho iti ny ādrīṣṭā alipsata || 1 || ādrīṣṭān hanty āyaty ātho
 lauti parāyati | ātho avaghnatī hanty ātho pinasṭi piū-
 shatī || 2 || śarāsaḥ kūśarāso darbhāsaḥ sairyā utā | mauñjā
 ādrīṣṭā vairiṇāḥ sarve sākāṃ ny ālipsata || 3 ||

नि गावो गोष्ठे असद्वन्नि मृगासो अविक्षत ।
 नि केतयो जनीनां न्यःप्लुता अलिप्सत ॥४॥
 एत उ त्वे प्रत्यदश्रन्प्रदोषं तत्करा इव ।
 अदृष्टा विश्वदृष्टाः प्रतिबुद्धा अभूतन ॥५॥

nī gāvo go-
 ṣṭhē asadan nī mṛigāso avikṣata | nī ketāvo jānānāṃ ny
 ādrīṣṭā alipsata || 4 || etā u tve praty adṛṣṭan prado-
 ṣhām tāskarā iva | ādrīṣṭā vīśvadrīṣṭāḥ pratibuddhā abhū-
 tana || 5 ||

Creatures, poor or rich in venom or some venomous aquatic reptiles; creatures of two kinds stinging and unobserved, both infect me with poison. 1

This (antidote herb) destroys the unseen venomous creature, destroys the seen and departing creature. It destroys them even (by its odour) and while being ground, crushes these venomous creatures. 2

Some reptiles live in small grass (*Saccharum Sara*), some behind long grass (*Poa Cyanosuroides*), some in soft grass (*Saccharum spontaneous*), some in the meadow grass (*saccharum munja*, *Andropogon muricatum* etc.) adjacent to the rivers, some in the jute grass. All these unobserved reptiles have infected me with poison. 3

When cows settle down in their stalls, the wild beasts retreat to their lairs, the senses of men go to rest, then the unseen reptiles infect me with their poison. 4

These reptiles are like lurking thieves at an evening time. They appear to see everyone but remain unseen themselves. Therefore, O men, be vigilant. 5

४१५१

द्यौर्वः पिता पृथिवी माता सोमो भ्रातादितिः स्वसा ।
 अदृष्टा विश्वदृष्टास्तिष्ठतेत्यता सु काम ॥६॥
 ये अंस्या ये अङ्ग्याः सूचीका ये प्रकङ्गताः ।
 अदृष्टाः किं चनेह वुः सर्वे साकं नि र्जस्यत ॥७॥
 उत्पुरस्तात्सूर्य एति विश्वदृष्टो अदृष्टहा ।
 अदृष्टान्तसर्वाङ्गम्भयन्तसर्वाश्च यातुधान्यः ॥८॥

dyaúr vah pitá prithiví mātá sómo bhrátáditih svásā |
 ādṛishṭā viśvadrishṭās tīshṭhatelāyantā sú kam || 6 || yē āṅsyā
 yē āṅgyāḥ sūcīkā yē prakāṅkatāḥ | ādṛishṭāḥ kīṇa cauḥā
 vah sārve sākāṃ nī jasyata || 7 || ū purīstāt sūrya eti vi-
 śvādrishṭo adṛishṭahā | adṛishṭān sārvaṅ jāmbhāyan sār-
 vāś ca yātudhānyāḥ || 8 ||

उदपसदसौ सूर्यः पुरु विश्वानि जूर्वेन ।
 आदित्यः पर्वतिभ्यो विश्वदृष्टो अदृष्टहा ॥९॥
 सूर्ये विषमा संजामि दितिं सुरावतो गृहे ।
 सो चिन्नु न मरानि नो वयं मरामारे अस्व योजनं हरिष्ठा मधु त्वा मधुला चकार ॥१०॥

ūd apaptad asau sūryaḥ purū
 viśvāni jūrvaṇ | ādityāḥ pārvatebhyo viśvādrishṭo adṛishṭahā
 || 9 || sūrye viśvāni ā sajamī dṛitīm sūravato grīhē | sō cin-
 nū nā marāti nō vayāṃ marāmāre asva yōjanam harishṭhā
 mādhu tvā madhulā cakāra || 10 ||

Heaven is your father, earth your mother, moon is your brother, sunshine your sister. Live in your own holes, unseen and yet seeing all; enjoy your own pleasure. 6

Those who move with their shoulders, those who move with their bodies, those who sting with sharp fangs, those who are virulently venomous, why are you here, ye unseen? Depart together away from us. 7

The all-seeing sun rises in the east, the destroyer of the unseen, driving away all the unseen (venomous creatures) and all evil insects of the night. 8

The sun has risen on high destroying all poisons. The sun, the all-seeing, the destroyer of all-unseen things, rises behind the top of the hills for the good of living beings. 9

I deposit the poison in the solar orb, like a leather bottle in the house of a vendor of spirits. Verily, the sun will not die, nor shall we die; for though afar, yet with all his powerful beams he will overtake the poison. The science of antidotes shall convert the poison into sweet ambrosia. 10

११११

इयत्तिका शकुन्तिका सका जघास ते विषम् ।

सो चित्तु न मरन्ति नो वयं मरामारे अस्य योजनं हरिष्ठा मधुं त्वा मधुला चकार ॥११॥

त्रिः सप्त विष्पुलिङ्गका विषस्य पुष्पमक्षत्र ।

ताश्चिन्तु न मरन्ति नो वयं मरामारे अस्य योजनं हरिष्ठा मधुं त्वा मधुला चकार ॥१२॥

नवानां नवतीनां विषस्य रोपुषीणाम् ।

सर्वीसामग्रभं नामारे अस्य योजनं हरिष्ठा मधुं त्वा मधुला चकार ॥१३॥

iyattikā śakuntikā sakā jaghāsa te viṣhām | śo cin nū
— || 11 || triḥ sapta viṣpuliṅgakā viṣhāsyā puśhyam akṣhaṇ |
tāṣ cin nū nū maranti nō vayān ma° || 12 || navānām na-
vatīnām viṣhāsyā rūpuṣhīnām | śīrvāsām agrubhaṇ vāmāre
asya yō° || 13 ||

त्रिः सप्त मयूर्यः सप्त स्वसरो अग्रवः ।

तास्ते विषं वि जम्भिर उदकं कुम्भिनीरिव ॥१४॥

इयत्तुकः कुपुम्भकस्तकं भित्तुइयमना ।

ततो विषं प्र वाधते पराचीरनुं संवतः ॥१५॥

कुपुम्भकस्तदब्रवीद्विरेः प्रवर्तमानकः ।

वृश्चिकस्यारसं विषमरुसं वृश्चिक ते विषम् ॥१६॥

triḥ sapta mayūryāḥ sapta svāsāro agrūvaḥ |
tāṣ te viṣhām vi jabhira udakām kumbhīnīr iva || 14 || iyat-
takāḥ kushumbhakāṣ takām bhinadmy āṣmanā | tāto vi-
shām prā vāvṛite pārūcīr ānu saṁvātāḥ || 15 || kushumbha-
kāṣ tād abravīd girēḥ pravartamānakāḥ | vṛiṣcikasyārasām
viṣhām arasām vṛiṣcika te viṣhām || 16 ||

This little insignificant bird has swallowed your venom; she does not die; nor shall we die; for, although afar, yet with all his beams of rays, he, the sun, will overtake the poison and the science of antidotes shall convert the poison into sweet ambrosia. 11

May the thrice-seven sparks of fire consume the influence of the venom; they verily do not perish; nor shall we die; for, although afar, yet with all his beams of rays, he, the sun, will overtake the poison and the science of antidotes shall convert poison into sweet ambrosia. 12

I recite the names of ninety and nine rivers, the destroyers of poison; although afar, the sun with his beams, will overtake the poison; the science of antidotes has converted you, *poison*, into sweet ambrosia. 13

May the thrice-seven peahens, the seven-sister rivers, carry off, O body, your poison, as maidens with pitchers carry away water. 14

May the insignificant mongoose carry off your venom, *poison*; if not, I will crush the vile creature with a stone; so may the poison depart from my body, and go to distant regions. 15

Hastening forth at the command, thus spoke the mongoose, (who was familiar with an antidote herb): the venom of the scorpion is innocuous; scorpion, your venom is innocuous. 16



NOTES

Book I

Hymns 122-191

प्रथमं मंडलम्

सूक्तानि १२२-१९१



Hymn-122

For verse 4 see Nir. VI. 21.

1. Raghamanyavah, mild tempered (सपुकोषः) —*Daya.*; little wrath (*raghu-laghu*).

2. Starib na, from *stara*, cover, the boat covered with mechanical devices; like the boat —*Daya.*, like the sun invested or clothed with light (*Sayana*); also destructive of foes (स्तरीः सद्युपां हिंसकः वैजसाञ्छनः वा प्रावित्यः —*Sayana*).

3. Vasarha, one capable of providing residence, or comfortable (वसाना वासदेतन्नामहं —*Daya.*). Also means Agni or fire, as assuming various vestures (*vasa*) or forms in the Garhapatya and other fires; or as destroying the vesture of the earth, the trees; or as causing the revolutions of day and night.

Indra-parvata, like the sun and clouds; another name of Indra, as regulating the *parvas*, the joints or periods of the day or year (*Sayana*).

4. Napatam-apam, the grandson of water (Agni is regarded so. From water or moisture, trees and shrubs come out, and the fire proceeds from timber and hence fire is the grandson of water)—*Sayana* and *Wilson*; cf. Manu IX. 321. According to Dayananda, *Na-pata* is not falling (of rains), it means also the ever continuing path; never coming to an end.

Matara, the one loving as mother; also day and night; a pair of measurers or surveyors, (मानकारको;—*Daya.*).

5. Ausijas, see I.18.1; 112.11, 119.9; 122.4; 5; IV.21.6; V. 41.5; VI. 4.6; X.99.11; the son of Usij, the son of a lover of knowledge.

6. Sindhuh, a river; Sayana regards it as a deity presiding over waters (जलाभिमानो देवः)

7. Pare, in the conveyer (पयके, *Daya.*). See I.116.7; 117.6; 122.7.

Srutarathe and Priyarathe, in the enjoyable or famous chariot; in the charming or favourite chariot (*Daya.*); Sayana refers the two

terms to *mayi* (मयि), "on me possessing a famous car, a favourite car."

8 *Mahimaghasya radhah*, the wealth of an honest and respectable dealer or a business magnate. Also company or assembly of the gods.

Nahusa, a man, bound by the cycle of his actions, good or vicious (*Daya.*), (Nigh. II.3).

9. *Abhidhruk*, one offending or opposing from the front (*Daya.*).

Aksnayadhruk, one offending or opposing in a crooked manner (*Daya.*). Offends by a wheel (चक्रेण) or a way (मार्गेण); or in other manner (दन्त्यया प्रकारेण)—*Sayana*.

Yaksmam hrdaye nidhatte, he places or deposits consumption (a disease) in the heart. *Yaksmā* may also be regarded a sickness in general.

11. *Amṛtasya nahusaḥ havam sureḥ*—*nahusa*=a learned person, *havam* = a word of sincere advice (*Daya.*); *sureḥ*=person adept in knowledge, well-versed man. "The invocation of the immortal deity by me a mortal worshipper." (*Wilson*).

12. *Dasatayasya*, one well versed in ten disciplines of knowledge (*Daya.*); a decade; *Sayana* renders it as food, by which the vigour of the ten senses is augmented; also Soma juice offered in ten ladles (*Sayana*).

13. *Dasatayasya*, of ten sorts; of the ten *indriyas* (organs of sense).

Dvi-panca, two times five : by *five*, we have teacher, preceptor, student, disciple and general people (*Daya.*); *Sayana* interprets it as ten ladles for some oblations.

Istasvāh, the one who gets the horses.

14. *Arnab*, purified water; also a synonym of form or *rupa*; a son (*Sayana*).

Hiranyakarna, one with rings or *kundala* in ears; *manigriva*, with a necklace of precious stones in neck (*Daya.*).

15. *Sisvāh*, the one worthy of being instructed or trained

(*Daya*); infants; childish

Hymn-123

1. Daksinayah, from the south side (*Daya.*); or the clever one; one who is skilled in her own function (*Sayana*).

Cikitsant, healing, remedying the malady of darkness or ignorance; bringing health.

2. Vajam, moving, motive; *vijnanam* or knowledge (*Daya.*), *jayanti vajam*, victoriously gathering divine knowledge (*Daya.*), the darkness, that goes away with the dawn (*Sayana*); also producing food as the reward of morning sacrifice.

3. Bhagam, share, participation

Suryaya for the enlightenment from God (*Daya.*). (So that the sun or enlightenment may come).

4. Ahana, by the day; by the dawn; Ahana may be synonymous with dawn (*Yaska*, Nir. XI. 6).

7. Ahani, day and night (*aho-ratri*).

8. Varunasya, of the sun (*Sayana*); of the wind (*Daya.*).

Trimsatam yojanani, 30 yojanas=120 *kroshas*.

Varuna may be identified with the sun as the remover of darkness, who according to *Sayana*, revolves daily round Mount Meru, the centre of the earth, performing diurnal circuit of 5059 *yojanas*; the dawn being always 30 *yojanas* in advance of his rising; or first appearance from behind the mountain in the east (the period called dawn is reckoned from the disappearance of the stars to the appearance of the sun, and is measured as to the duration by 21 *ghatikas* and 26 *palas* or *paras*. Taking the *ghatika* at its lowest valuation= $\frac{1}{2}$ of a *muhurta*=24 minutes; and a *pala* or *para*= $\frac{1}{30}$ th of a *ghatika*, we should have in a day or 60 *ghatikas* more than one third allotted to the dawn, which is definitely an error. Again if the sun travels 5059 *yojanas* in 24 hours, he travels at the rate of about 84 *yojanas* in one *ghatika*; and as the dawn is in advance only 30 *yojanas*, it is in time less than half a *ghatika* before the sun; a more correct estimate than the 22 *ghatikas* of *Sayana's* commentary (*Wilson*).

- 12 **Gomatih**, one possessing earth; or rays (*Daya*).

Hymn-124

For verses 4 and 7 see Nir.IV. 16 and III.5 respectively.

1. **Ityai**, for going; for getting or acquiring (प्राप्तितुं, *Daya*), for our use (*Wilson*); for carrying on our own affairs (*Sayana*).

2. **Aminati**, not leaving, not injuring (अहिंसन्ती—*Daya*); not opposing, not unsuited to.

Praminati, particularly injuring (प्रकृष्टतया हिंसन्ती—*Daya*).

4. **Sundhyuvah**, the solar rays (प्रादित्यकिरणाः —*Daya*).

Vaksah, the achieved thing (Nigh. IV. 2); according to *Sayana*, *sundhyuh* is the name of the sun; also a water bird of white colour, to whose white plumage the morning light may be compared (*Wilson*). Also when used in plural, it means waters (शुद्ध्युरादित्यो भवति शोधनात्). (शकुनिरपि शुद्ध्युह्यते शोधनादेव चाप्यपि शुद्ध्युव इत्यन्ते शोधनादेव—Nir. IV.16).

Nodhas, a learned person, well-versed in different disciplines of study; a seer, composer or interpreter of a new hymn. (Nir. IV. 16). As he makes his desires apparent in his songs of praise, so dawn manifests her beauteous forms.

Admasat, of the one that evokes the food (*adma*=food or dwelling); *sad*=who goes or abides; the mistress of the house, that rises with the dawn and wakes up the sleepers of the household.

5. **Aptiyasya**, of the extensive world.

6. **Ajamim**, one that is not one's wife (*Daya*).

Jamim, belonging to one's own species (सजातीय—*Sayana*); one's own wife.

Also *jamim*, gods or divine beings (of same species); *ajamim*, human beings or विजातीय, or of different species.

7. **Abhrateva**, like the daughter, who has no brother.

Pumsah, of the person, or for the support.

Pratici, looking or going to the West (Usa's face towards the West).

Garta-arugiva, like the one lying in the pit of poverty and trouble.

Sanaye dhananam, for the division of property.

Like the one who ascends (*arukh*, to mount) a house (*garta-grha*) for the gift or receipt of riches; (applicable to the dawn and to the girl who has no brother).

We have in the Nirukta (III. 5) : Like a brotherless maiden, who goes towards men, i.e. parental ancestors to render the duties of offspring and to offer the funeral cake, but not to her husband. Like one who ascends the pillar of the assembly room* in order to obtain wealth, i.e. a woman from the south. *Garta* signifies the pillar of the assembly room (गर्तः सभास्थानपुरं गृणातेः सत्यसंगरो भवति, Nir. III. 5); it is derived from the $\sqrt{\text{g}}$, to invoke (गृ निगृह्ये); transactions made under it are true. There she, who has neither son nor husband, ascends. There they strike her with dice; she obtains wealth. The cemetery heap is also called *garta* being derived from $\sqrt{\text{g}}$ ृ, to raise; it is raised up (भगवान् संययोऽपि प्रभतं उच्यते, गृह्तेत्य-गृणो भवति, Nir. III. 5).

Jaya-via patye etc. Like a well-dressed wife, eager for the husband at the proper seasons, dawn displays her beauty as a smiling damsel her teeth (or her form). According to Yaska, there are four similes: one should not marry a brotherless maiden, for his (the husband's) son belongs to him (to the father of the girl). From this the prohibition of marrying a brotherless maiden and the father's right to appoint his daughter as a son are evident. When a father selects a husband for his unmarried daughter, he unites himself with a tranquil mind. Now, some law-givers cite the following stanza in support of the denial of a daughter's right to inheritance (Manu IX. 134). Some are of opinion that the major share belongs to the appointed daughter (cf. Rv. III. 3.2. See also the Atharva, 1.17.1).

Hymn-125

For verse 2 see Nir. V. 19.

*Durga remarks that the custom of the South Indian people is that a woman who has lost her son and husband approaches the dice-board, and the gamblers make a collection for her.

2. *Muksijayeva padim ut-sinati*—A net is so called from being let loose on the ground (माचमाच्च), or from lying on the ground (स्यमाच्च) or from being spread on the ground (ततमाच्च, Nir. V. 19).

3. *Isteh putram*, son of the householder's position (इष्टस्य गृहस्थमस्य स्यानात्—*Daya*); son of sacrifice Sayana explains *putra* as पुरु लातारम्, much-protecting, or कर्तारम्, performer. Dayananda renders *putra* as one pure, or the son (पवित्र तनयम्).

4. *Prnantam ca papurim ca*, one who gives pleasure, repletion or satisfaction (पूयन्तं, पूयन्त, पूरि, पूष्टम् —*Daya*). Sayana associates *prnantam* to progenitors (*pitṛ*)—पूयन्तं पितॄन् श्रेणयन्तम्, and *papurim*, to all living beings (प्राणिन पूयन्तं पुरुषम्) (पूरि श्रेणयन्तोलिपिष्टदातारम्).

5. *Iyam daksina*, the fee or gifts obtained from teaching (*Daya*). Sayana interprets *daksina* as earth or *bhumi*, that is able (*daksa*) to bear crops.

6. *Daksinavatam*, the givers of gifts, as well as the acceptor of gifts.

Imani citra, these wonders, these variegated things (चित्राण्यद्भुतानि); also personal decorations, as garlands, sandals, jewels and pearls

7. *Anyas tesam paridhir astu*, may some other one be their surrounding defence (*Wilson*), or be their *kavacasthani* (कवचस्थानीय, in the place of armour)—*Sayana*. Sayana is not clear about the sense of *anyas* (may be any person—वेभ्योऽन्यो य. कोऽपि पुरुषः).

Hymn-126

2. *Satam niskan*, hundred gold coins (*niskan sauvarnan*—*Daya*), one *niska*=4 *suvarnas* (another gold coin)—Manu. (VIII. 134); but according to the *Amarakosa*, it is rated at 108 *suvarnas*; Panini also refers to *niska*.

4 -5. *Pajrah*, available to others अपन्नाः पयन्ते गच्छन्ति मार्गान् यैस्ते—*Daya*). See also I. 51. 14, 116. 7, 117. 6, 10, 126. 5, 167. 6; 190. 5; VI. 59. 4; VIII. 4. 17, 6. 47; 63. 12; IX. 82. 4; X. 106. 7.

Vah, those who proceed or accompany, ये प्रयन्ति,—*Daya*. Nigh. IV. 2.

Aridhayaso gah, to be held or attained by rich man (*Sayana*); by

braves dealing with enemies (*Daya.*).

5 *Visya iva vrah*, by troops of people having mutual affection (*Sayana*), like the business people or like the one prominent amongst common men (*Daya.*).

Anasvantah, the one possessing numerous carts (*Daya*); having carts or barrows (*Sayana*). (Small carts are used to carry Soma plant in Soma sacrifices).

6. *Parigadbita*, mixed all around; the well-meant policy from all sides (for *gadhyati*, see Nir. V. 15). *Gadhyam* is derived from $\sqrt{\text{गृह्}}$, to seize. Like food which is to be seized, they desire to unite themselves with the straightforward (IV. 16.11). The verb $\sqrt{\text{गृह्}}$ means to mix, mixed on all sides, mixed all around (*पारिगद्विता परिगद्विता*, I. 126.6).

7. *Romasa*, the one with profuse hair on body

Gandhari, the queen-empress (*गन्धर्वी-राजपुत्र*, *Daya.*).

Hymn-127

The hymn consists of 11 verses in *asti* (verses 1-3, 8, 9); *bhurig-asti* (verses 4, 7 and 11) *atyasti* (verses 5 and 6), and *bhurig-atisakvati* (verse 10) metres.

In this hymn and the twelve following, the verse is arranged in three lines and the number of syllables varies from 57 to 79, being in most of the lines 65, 66, 67; the distribution of the feet does not seem to follow any definite rule.

It is a peculiar feature of this and other twelve hymns, to reiterate a leading word which occurs the third or fourth from the end of the first line, and sometimes also of the third, and to repeat it as the last word of the line. (यन्तु सहस्रो जातयेदसं विप्रं न जातयेदसम्; and so on). This is for verbal beauty of the lines, alliterative and musical. It is in no way easy to retain the beauty of the original *parichepa* hymns in translations.

4. *Vaneva*, like rays (*vana*=rays —Nigh I. V).

5. *Uparasu*, in the cardinal directions (*upara*=directions, दिग्; Nigh. I. 6).

7. *Kistasah*, men of wisdom (Nigh. III. 15).

Bhrgavah, the destroyer of pains (*Daya*).

10. Ksasu, on the earth (Nigh. I. 1).

Jurnih, suffering from fever etc. (*Daya*).

Hymn-128

1. Ila, or Ida—Reverence.

पददिहस्वदे पवित्रीत इहस्वदे—On a spot or site of ground, on the earth i.e. the altar; they call the altar the utmost end of the earth; so much, verily, as is the earth as much as is the altar.

According to Sayana, Ida (Ila) is the daughter of Manu, and *pada* refers to the spot where in the form of a cow, *go-rupa*, she placed her feet, alluding to the legend of Manu's daughter being the first institutor of sacrificial rites (*Wilson*). Ida, the daughter of Manu, was the institutor of sacrifice; glory to the butter-charged footmark of Ida.

6. Aratih, one who is not easily pleased; a sovereign; one who helps in attaining right conduct (*Daya*).

Taranih, one that helps in conveying across (*Daya*); one who conveys across the sea of life; also an epithet of the Sun or Agni.

Na may mean *iva* or like and *not* (negative) both. In the negative sense, it is attached to *sistrathat*, loosened, let go.

7. Trasate varunasya dhurtemaho devasya dhurteh, preserves us from the malevolence of the obstructor of religious rites (*Sayana*); *varuna*=*varaka*, the impeder.

Hymn-129

For verses 6 and 8, see Nir.X. 42 and VI. 4 respectively.

2. Nrbhih, by leaders, officers (*Daya*); by men (i.e. by *maruts*)—*Sayana*; also by worshippers.

3. Yavin ararum sura martyam pari-vrnaksi martyam—Thou mixest with the departing mortal, thou abandonest the mortal (*Wilson*). *Sayana* interprets the first *martyam* as cloud, the skin that contains the

rain; *vṛṣanam*, *tvacam*, trying to escape; like an enemy, from the hero, *sura*; the second *martyam* is also cloud, but it is after it has parted with its waters, like an enemy who has been killed and whom then victor abandons (*Wilson*).

4. *Pr̥tsusu*, in the battle (सुम्)—Nigh. II. 17.

9. *para*ke, in the distant land (Nigh. III. 26).

10. *Tva mahima saksat avase mahe mitram*, great is present to thee for protection, as to *mitra* for great protection (*Wilson*).

Mitra, the friend (*Daya.*)—as praise animates a friend, with great attachment.

Adrivah, from √*ad* to eat : devourer of foes. (Nir. IV. 4); *adrih*, thunderbolt, is so called because with it he splits (mountains), or it may be derived from √*ad* to eat.

11. *Tva janita jījanad vasa*—Here *vasa* is an abode of all; one who resides in the hearts of good people (*Daya.*). वः सज्जनेषु यसति' तत्सम्बुद्धौ (*Daya.*). Asylum of all men (*Wilson*).

Janita, genitor, the first maker of the universe (*Sayana*).

Hymn-130

1. *Vidathanīva satpatir astam rajeṣa satpatih*—Here *vidatha*=a battle or *samgrāma* (*Daya.*); *sat patih*, lord of virtuous people, (*Daya.*); cherisher of the good (*Sayana*); *rajeṣa*, like the one shining, (*Daya.*).

Vidatha, is also an apartment of sacrifice.

2. *Avatam na vansagah, tatrsano na vansagb*—*Tatrsanah*, very thirsty (*Daya.*), *vansagah*, first, the good distributor; the second, an ox (*vṛṣabhah*)—*Daya.*; man going swiftly (*Sayana*),—like a thirsty ox to a well; like an ox.

3. *Nihitam guham nidhim*, the hidden treasure. According to a legend, this refers to the soma plant, brought from heaven by Gayatri, (Taittiriya School legend).

Isah parivṛtah—According to Sayana, it refers to the rains shut up in the clouds. In the second reiterated phrase, the same may mean the seeds shut up in the earth, germinating on the fall of the rain, and affording in either case food (*Isah*=food).

4 *Gabhastayoh*, of the arms (अग्. Nigh. II. 4).

Kṣadmeva, like the water; *ahī-hatyaya*, for the destruction of cloud (*Daya*).

5. *Vṛtha*, without a purpose (*Daya*.); without an effort (*Sayana*); fruitlessly or in vain.

7. *Nṛto*, of a twister of the body parts for acquiring knowledge (*Daya*.); of a dance; of one dancing in war.

For *Divodasa*, *atithigvaya* and *Sambaram*, see earlier notes

Atithigvaya : I. 51.6; 53.8; IO; 112.14; 130.7; II. 14.7; IV. 26.3; VI. 18.13; 26.3; 47.22; VIII. 53.2; X. 48.8.

Divodasa : I. 112.14; 116.18; 119.4; 130.7; IO; and other references.

Sambaram : I. 51.6; 54.6; 59.6; IO 2, 103.8; 112.14; 130.7; II. 12.11; 14.6; 19.6; 24.2; IV. 30.14; 26.3. VI 18.8; 26.5; 31.4; 43.1; 47.2; 21; VII. 18.20; 99.5; IX. 61.2.

8 *Tvacam kṛṣṇam*, black skin; stripped of skin, ($\sqrt{\text{क्व}}$, to draw); attractive skin. There is a legend also. An *asura*, named *kṛṣṇa* or 'black' advanced with ten thousand followers to the bank of the *anśumati* river, where he committed fearful devastation, until Indra with the *Maruts*, was sent against him, by *Brhaspati*, when he was defeated by Indra and stripped of his skin.

9. *Surascakram pra bṛhat*, he threw the sun's wheel (*Sayana*), or the wheel of the chariot of the sun. There is a mythological legend in this respect :

The *asuras* obtained a boon from *Brahma* that they should not be destroyed by the thunderbolt of *Indra*, and having in consequence defied him, he cast at them the wheel of the sun's car, which was equally fatal. This is a baseless legend, more of a *Pauranic* character than the *Vedic*. (*Sayana* as quoted by *Wilson*).

Vacam musayati, deprives them of speech or existence, steals or takes away speech. (*Wilson*).

Musayati, behaves like a cutter (पंरक दयावरति—*Daya*.)

10. Divodasebhih, by the giver of enlightenment (*Daya*).

Hymn- 131

3. Mithuna, a pair of man and woman (*Daya*); couples consisting of husband and wife; this verse gives wife a right for full participation in sacred duties of life, like *agnihotra* etc. Sayana discusses this verse with his conservatism and reconciles only to the extent that whilst a wife cannot independently study the Vedas, and cannot alone perform the sacred rites of *agnihotra*, she would do all these with her husband and recite the Vedic *mantras* too. See *Purva Mimamsa*, for sanctioning right to women in *yajnas* (Chapter VI, *adhikarana* 3-4.). *Mithuna tatasre*, husband and wife (the *yajamana* and his *patni*) perform *yajna* together.

4. Purah saradih—As defended for a year by walls and ditches (*Sayana*).

5. Pṛtanasu, amongst men (*Nigh II. 3*)—*Daya*.

Cakatha kram, uttered a shout; *karasabda*, a noise or sound (*Sayana*). This may be a war cry or an exclamatory slogan.

7. Ristam na yaman, like one wearied on the road; towards whom evil design may be entertained by robbers (*Sayana*); to punish as deserved (द्विषिषं हव यामनि—*Daya*.).

Hymn-132

For verse 1 see *Nir. V. 2*.

1. Vanuyama vanusyatah : *vanusyati* means the action of slaying; its grammatical form is not known. "May we slay those who seek to injure us". This is a Vedic quotation. "May we, in battle, conquer those the perverse and him who seeks to injure the long-spread (*dirgha-prayajyum*) (sacrifice)". May we, in battle, conquer the perverse (*dirgha-yam*, दृश्यम्), i.e. the pernicious, the sinful person (वपयिषम्) who desires to spoil our long-spread (*dirgha-pratata*) sacrifice. (दीर्घप्रततयम्, *Nir. V. 2*).

Bhare kṛtam, pious rites concerning sustenance; also concerning war (Nir. IV. 24, भर इति सधामनाम्)—*Daya*. May our pious rites attain the gods; attain the presence of gods (*Wilson*).

2. *Svasminnanjasi*, in both places, epithets of *vakmani*, which according to Dayananda, means *upadese* (in the teachings), otherwise *marge*, on the road or path. The first is as usual, peculiar, the latter is explained by Sayana as honest, straight, free from fraud, etc.

To Dayananda, the first *anjasi* is *prakata*. (प्रकट) i.e. in the open, and the second *kamayamane* (कायमाने) in the desired or aspired manner. In fact, it is always difficult to expound the puns or double meanings of the reiterated terms.

3. *Rtasya varasi ksayam*, thou art possessed of the place of the abode of the sacrifice, termed *ṛta*, or the true, as giving unfailing reward, or *ṛta* means water, and then, we have: "Thou abided in the dwelling of water", equivalent to the sender of rain. *Ṛta* also means the sun, and then we have: "Thou caused (the sacrificer) to go to the region of the sun".

According to Dayananda: *Rtasya var asi* (=राः+असि) *ksayam*=सत्यस्य अस्तमित्वं असि प्राप्तव्यम् ।

Varam akrvata ksayam=वर्तुं कुर्वन्तु निगतम् ।

Gavesanah—(i) यो यो वाणीमिच्छति सः, here *go*=speech; (ii) गवोः किरणानां दृष्टः सूर्य इव; here *go*=rays.—*Daya*.

Gavesanah, (i) possessed of, or practising the seeking after water; the sender of rain; (ii) maker of search after the cows; or the seeker for the reward of the worshipper (*Sayana*).

4. *Vrajam*—This occurs twice; Dayananda gives two meanings: (i) ज्ञातव्यम्, worth knowing and अवर्ज्यम्, the non-virtuous or vicious path. According to Sayana, the two meanings are (i) a cloud, and (ii) the cattle of the *angirasa*s stolen by Pani. The word *gavesanah*=cow-pen or pasture.

5. *Sravasyavan*—This occurs twice, with meanings (i) श्रोतृमनः श्रवः श्रवणमिच्छन् (the desire to hear own self) (ii) श्रोतृमनः श्रवमिच्छन् इव वर्तमानः (like the one who desires to hear ownself),—*Daya*. According to Sayana, (i) from *sravas*, food or fame, implying a wish or desire for either. They desirous of food and (ii) desirous of offering of food—oblations to Indra.

Indre okyam, in the magnificent beautiful dwellings (*Daya.*); In the heaven of Indra (*Sayana*).

6. Indraparvata, one like the sun and clouds; cloud and the deity presiding over clouds (*Sayana*).

Hymn-133

1. *Vailasthanam*: *Vaila* from *vila*, a hole, a cavern, a pit; one pertaining to *vila* is *vaila*. According to *Sayana*, in this verse and in the third verse, this represents *smasana* or a place where dead bodies are burnt (or buried-*Wilson*). *Sayana* suggests another meaning: The *Naga-loka*, the Serpent World, or the regions below the earth—which is rather *Pauranika* than *Vedic* (*Wilson*).

2. *Yatuminam*, of the army where we have a host of killers (*Daya.*); of injury-inflicting armies, or those possessing weapons; or of hosts composed of *Raksasas* (*Sayana*).

3. *Vailasthanaka*, *vailastha*, from *vila*, hole, pit or cavern; as in verse 1.

4. *Pisacim*, one who creates trouble (*Daya.*); a malicious being; also it means "decay".

5. *Adrivah*, twice occurring: (i) one spreading like a cloud, or like the sun; (ii) one pertaining to vast stretch of hills and mountain. (*Daya.*).

Susmi, strength, power or valour.

6. *Ghṛnanna bhīsam*, of blazing fire personified, like the one blazing in terror.

Tri-saptaih, i.e. $3 \times 7 =$ twentyone. In rituals, an allusion to seven platters, offered to the *Maruts*, repeated at the three daily rites; or attended by *Maruts*, to whom thrice seven offerings are presented (cf. I. 72.3).

Hymn-134

For verse 2, see *Nir.* IV. 19.

1. *Purvapitaye*—First drinking; (i) of the earlier drinkers; (ii) of

the early drinkings (*Daya*).

Sayana for the second gives 'before other gods'.

Niyutvata, the one in which a large number of horses are yoked (*Daya*); with the car having the *niyuts* (*Sayana*), i.e. horses of Vayu.

Davane, to the giver; *Sayana* gives two meanings: (i) Come for that which is to be given by us; (ii) for giving to us that which we solicit.

3. *Rohita*, pink or red like blood; *aruna*, substances (like smoke or water) capable of conveying or transporting things (from $\sqrt{\text{रु}}$ to carry or convey (Also river and finger, Nigh. I. 13; II. 5)

4. *Dansu*, the process in which people acquire control over mind. (*Daya*). According to *Sayana*, *dansesu karmavatsu*, doing their work. *Dansa* may mean a house and hence, in rays investing or covering the world like a house; or it may mean the chamber of sacrifice.

Bhadravastra, fine or excellent or auspicious clothes.

Sabardugha, fulfilling all desires (*Daya*). (*Sabar*—*amṛta* or ambrosia); the one that yields ambrosia.

5. *Bhurvani*, twice repeated with two senses :

(i) धारयन्ति, the one upholding, (ii) पोषयन्ति, the one sustaining. (*Daya*).

Sayana also gives two meanings ; (i) sacrifice or *yaga*, (ii) a cloud.

Takva-viye, the path where we have no robbers or thieves (for causing to go elsewhere thieves—*Sayana*).

6. *Asiram*, repeated twice with two meanings :

(i) the nourishing milk etc. पोषय्. (ii) the wholesome and nourishing—समन्तात् पोषय्—*Daya*. *Sayana* gives two meanings: (i) milk, (ii) *ghṛta* or clarified butter, both being material of oblations and the like.

Hymn-135

Satinibhih, an army with hundreds of brave soldiers (*Daya*); *sahasrenu niyuta* etc., the army with thousands of horses and hundreds of soldiers. Numerical figures represent indefinite large numbers.

2. Paripato adribhiḥ, purified by effusion (Soma is purified by straining through *kusa* grass)

Pari kosam arṣati, it goes to the ladle, as it were, in place of a receptacle (*Sayana*).

3. Sarasmin surye saca, the offering is simultaneous with sunrise (*Sayana* and *Wilson*).

4. Candrena, by gold (*Nigh.* 1.2).

Vayava radhasa agatam, indrasca radhasa a gatam—Dayananda interprets *vayu* as the killer of vicious people, and *indra* as electricity. *Radhasa*, means to attain the objective. The repetition indicates the pairing in two ways; (i) *Indra* and *Vayu*; and (ii) *Vayu* and *Indra*.

5. Marmṛjanta, intensely cleaned with care (मर्मन्तु मार्जदन्तु शोषयन्तु—*Daya.*); as the groom rubs down; have strained, cleaned and rubbed. (*Sayana*).

Vajinam, one with good speed (*Daya.*); *asumatyam*, going quick; like a quick horse going quick (*Sayana*).

Second *vajinam* has been interpreted by Dayananda as बहुशुभलघु-
शान्तिम् i.e. one possessing numerous good quantities.

6. Ayansata, (i) should give. (ii) should receive—(*Daya.*).

Pavitrām, the filter, the purifier; usually applied for *kusa* grass, which is used for filtering the Soma juice.

Ati romanyavyaya somaso atyavyaya, *romani*., hairs; *avyaye*, unexhausted, not subject to deterioration or destruction; *somasah* owes prosperity; second *avyaya* such pleasures which are lasting (*Daya.*).

According to *Sayana*, in the first place, the Soma juices having gone through the unclipped hairs, or (एव्यया=अवि+मयानि, made from the sheep). Sheeps' wool; fall into the vessel that receives them; (ii) in the second place, एव्यया is said to bear its ordinary meaning, unexpended, unexhausted.

7. Gacchatam, in both places (*Daya.*)

Adhvaram, (i) virtuous characters like non-violence etc., (ii) noble deeds and sacrifices, *yajna* (*Daya.*).

8. *Asvattham*, religious fig tree, like the *pippala*, (*Daya*.); but Sayana translated it as पर्वतदि व्याप्ति प्रदेशे स्थितम्; one found spread through mountains etc.

Na upa dasyanti dhenavah--*na apadasyanti*; *upadas*=infirm or wasted (*Sayana*) by sickness (*अपन्ति*-*Daya*.); *apadas*, to be carried by thieves.

Dayananda gives two meanings of *dhenavah*: (i) cows, (ii) speech or *vani* in plural (*वाण्यः*).

9. *Agiraukasah*--*agira*+*okasah*, परिवासकोक्तः, the place of stay of the non-manifested speech; having no dwelling by speech. They are not brought to a stop by abusive speech (*Sayana*).

Hastayor durniyantavah, difficult to be checked by both hands (by physical forces); they are not to be deterred by words, or by pulling up the reins from coming to the sacrifice (*Sayana*).

Hymn-136

For the verse 3, see Nir. II. 13.

1. *Ta Samraja*, the two (तौ) shining with great lustre (*सम्पराजेते*) *Daya*; thoroughly shining (*Sayana*).

Mri-yat'bhyam, (i) like those who give happiness. (*Daya*.); (ii) along with such parents who bestow happiness.

2. *Rasmibhih caksur bhagasya rasmibhih*--*Rashmibhih* (i) by the rays at both places (*Daya*.).

Bhagasya, of the wealth; or of the sun. (*Daya*).

3. *Dive dive*, every day (at both the places).

Yatvat' janah, (i) the one with a band of diligent workers, (ii) daring persons and the like (*Daya*). Also animator of mankind, by whom man are being impelled to exertion or incited to the discharge of their respective functions (*Wilson*).

Aryaman, judicial head (*Daya*.). According to Sayana, it may imply one by whom the irreligious, or those not performing worship, may be cast into the infernal regions (*naraka*).

4. Abhagah, (i) with entire resplendence (ii) with entire prosperity and good fortune (*Daya.*).

5. Anhasah: (i) from vicious acts, (ii) from sins. (*Daya.*).

Vratam, (i) noble virtues (ii) noble determinations.

6. Varunaya midhuse sumrlikaya midhuse varunaya—For the one with superb virtues.

Midhuse, (i) for the one who impregnates with noble qualities, (ii) for the one who provides happiness to others (*Daya.*).

Sayana separates the first attributive form from Varuna, and applies it to Rudra, the showerer of desired benefits; the two next words he applies equally to Mitra, Varuna and Rudra.

Hymn-137

1. Matsarah—Repeated twice meaning (i) exhilarating, and (ii) envious.

Gavasirah=*go*+*asirah*=surrounded by (i) sense-organs like, (ii) rays (*go*=cow, sense organs and rays, —*Daya.*) and also food mixed with milk.

2. Dadhyasirah—(i) Foods mixed with curd and (ii) like foods containing curd.

Mitraya, for the friendly; *varunaya*, for the venerable and *ṛtaya*, for the truthful behaviour (*Daya.*).

3. Duhanti adribhih: (i) Milking out with stones (expressing the Soma juice with pressing stones), (ii) milking out along with clouds.

Sutah, effused out, pressed out, refined.

Hymn-138

For verse 4, see Nir. IV. 25.

1. Tavaso na tandate: *Tavasah*, of the strength; *tandate*, destroy or leave.

Makha—(i) Those who have acquired knowledge, (ii) those living like *yajna*, or sacrifice (*Daya*). According to Sayana, (i) *makha* = *Yajnavan*, having or receiving sacrifice, who thereupon confers the boon the sacrificer solicits. Thus *manah ayuyuve*, 'mixing with' or assenting to his thoughts or mind. In the reiteration, *makha* is considered to be put for *makham*, objective case, the sacrifice, with which Pusan mixes, or is present at, until completed

2. **Ustro na**, like a camel; as a camel bears a burden.

Dyumninah krdhi, make them possessed of wealth, approbation, or reputation (यमस्त्विनः प्रयस्तकीर्तिमत्तः—*Daya*.).

3. **Bubhujire**, enjoy.

Sari bhava, be famous and well known, be our leader; be ever accessible to us

4. **Ajasva**, pertaining to one where we have goats and horses both (*Daya*.); he who is drawn by goats or has goats for horses. "Be near us, O goat-teamed one, gracious and bounteous". (Nir. IV. 25).

Hymn-139

1. **Srausat**—Dayananda translates it as the offerer of the substances constituting oblations (हविर्बलिम्). The word does not occur anywhere else in the *R̥gveda*. In ordinary use, this word is an exclamation uttered when the butter is poured upon the fire, on the altar, as an offering to the gods. Sayana translates *astu srausat*, as "may there be a hearing of this hymn", or "may Agni or other deity be a hearer".

Dhitayah, occurs twice: (i) fingers; (ii) the upholder (*Daya*.).

Nabha, the navel; the centre of attraction (यज्यभानाःऋद्धये—*Daya*.). Sometimes, the *yajna* or sacrifice is called the navel of the world (यजमाहुर्भुवनस्य नाभिः).

Vivasvati, shining; in the solar corona (*Daya*.); in the sun.

2. **Svena manyuna**, by one's own wrath or anger (*Daya*.).

Svebhiraksabliḥ, by one's own (i) sense organs. or (ii) conscious-

ness. (स्वकीयेरिन्द्रियं or स्वकीये प्रज्ञानं — *Daya*).

3. *Hiranyaye rathe dasra hiranyaye, hiranyaye rathe* is golden chariot; *dasra*, the dispeller of pain. Sayana gives two interpretations of *hiranya*—(i) *madhu-purna* or rich in sweetness, and in consistence with it, he translates *prusayante pavayah*, as “the circumferences of the wheels distil (सरन्ति स्रवन्ति), or scatter honey as they revolve”. In the reiteration, he proposes to render it by “pleasing, heart delighting.” *Pru-sayante*=स्रवन्ति स्रवन्ति, or scatter honey; *pavayah*, चक्रानि or wheels (*Daya*.)

4. *Divistisu*, twice repeated in the sense (i) in the space, in the space routes, (ii) in the heavenly behaviours (*Daya*.)

Anjasa sasata rajah; rajas=water (*Udaka*) metonymy for rain (*Sayana*). Dayananda gives two meanings: (i) world, लोकम् (ii) dignity or ऐश्वर्यम्.

5. *Sutasah udhidadh—Sutah*, composed (निर्णीत), effused; *udhidadh*, coming out of the earth, breaking forth. (*Daya*.)

Agahi, do come.

7. *Yajniyebhyah*, (i) by persons adept in the technique of *yajna*, (ii) worthy of the *yajna karma* (both almost the same)—*Daya*.

Saca, the helper or sympathizer.

Angirobhyah, to those who are adept in the vital sciences; *dhenuh*, cow and speech. Sayana quotes a legend in this connection: The Angirasas having propitiated the gods, solicited the gift of a cow; the gods gave them the cow of plenty, but they were unable to milk her, and applied to Aryaman, who drew from the cow milk convertible to butter for oblations to fire (*Wilson*).¹

Esa tam veda me saca—He knows her along with me, and Sayana adds to it “either I, Aryama, or I and Aryama know her.” (Why?—not known; it is conjectural as *Wilson* remarks).

8. *Uta jarisub, ma uta jarisub*, twice repeated. *Jarisuh*—(i) the spoiled ones, (ii) may not be spoiled.

Yat ca dustaram—Here *dustaram* is the strength to get over

troubles and pains.

Ghosat, from the sound; from speech (Nigh. I. 11); also sounds, noises (*ghosah*); and by metonymy, those who utter them, men or cattle.

9. **Dadhyān**, see I. 80.16; 116.12.

For **Priyamedha**, **Kanva**, **Atri** and **Manu**, see earlier notes.

Priyamedha : I. 45.3; 4; 139.9; VIII. 2.37; 3.16; 4.20, 5.25; 6.45; 8.18; 32.30; 69.8; 87.3; X, 73.11.

Kanva : I. 36.10; 11; 48.4; 112.5 and others.

Atri : I. 112.7; 116.8; 117.3; 118.7 and others.

Manu : I. 36.19; 80.16; 114.2 and others.

A person with loving intellect is *priya-medhah* प्रिया मेधा प्रज्ञा, यस्य सः—*Daya*.)—a common name, not a proper noun. A man of wisdom is **Kanva** (मेधाविन्); the enjoyer of pleasure or happiness is **Atri** (सुखानमता); a rational or thinking beings is **Manuh** (मननशीलः). *Name gira*, homage to speech (वाणी).

10. **Venah**, the person with aspirations (आत्म्यमानः); *uksabhih*, in the company of great persons (*Uksa*=great, Nigh. III. 3).

Puruwarebhih, by the person having many excellent qualities (पुरुषो बहुवो वारा वरितभ्या गुणा. येषां तैः—*Daya*.); *aravinda*=water (उदक, Nigh. I. 12).

11. **Ekadasa**, eleven i.e. (i) ten *pranas* and the eleventh, the soul or *jivatman*, and again (ii) ten organs and mind (*Daya*). Also eleven in heaven, eleven on the earth, and eleven in the mid-air.

Hymn-140

1. **Dhasim**, food, the supporter of life, (Nigh. II. 7, *anna*).

2. **Dvijanma**, two-fold generated, a *dvija* or twice-born (**Brahmana**, **Ksatriya** and **Vaisya**), the first birth from mother's womb and the other from the preceptor after the sacred thread ceremony. Also it refers to fire, either as produced by attrition from the two sticks, or in the first instance by attrition and in the second from consecration for sacrificial use. (अपनेन and धायानधंस्कारेण—*Sayana*).

Trivydannam, triple food: clarified butter, *purodasa* (cakes fried in butter), and Soma juice (*Sayana*); the food, inspiring for acquiring knowledge; noble selfless actions, and love and dedication towards God; i.e. *jñāna*, *karma*, and *upasana*—*Daya*.

Jagdhām im punah, the same stuff (or type of food) eaten repeatedly, or rennovates what has been eaten (i.e. the same articles offered annually—*Sayana*).

Vaninah, forest trees or waters (*vana*—water or *udaka*, Nigh. I. 12).

Ava—*asyena*, by mouth (*Daya*. and *Sayana*).

Anyasya, of the other (*Daya*.); of the oblation (*Sayana*); or with the mouth in one form (or sacrificial fire), he receives the oblation through tongue of another; that is, the ladle of the ministering priests; in another form, that is, the fire that burns forests (*davagni*), he consumes the trees.

3. Trisu cyutam, readily fallen down (त्रिस्रं पतितं, *trisu*=*ksipra*, readily, with speed, Nigh. II. 15).

4. Raghu-druvāh, going lightly (*Sayana*); the procurers of sweet and tasty foods (ये रघून्मास्वाहनीयान्यन्नानि ऋन्ति—*Daya*.).

Kṛsna-sltasah, black-pathed or dark-tracked (*Sayana*); agricultural track of ploughshare (*Kṛsna*—*kṛṣi-sadhini*, pertaining to agriculture, *slta*=furrow or track of ploughshare—*Daya*.).

Juvah, quick, speedy (जुवन्त.—*Daya*.).

Asamanah, not with one mind (*Daya*.), not same-minded, some going east, some west; or it may mean of different colours.

Ajirasah, graceful, one with refined manners (*Daya*.), moving (*Sayana*).

Raghusyadah, light-gliding.

Vatajutah, wind-impelled; those who move with speed like wind.

Asavah, pervading; pervading in good characteristics (*Daya*.).

Mumuksvah, aspirers of liberation (*Daya*.); giving liberation (*Sayana*).

6. *Patnih*, the one that sustains (पालयित्री —*Sayana*); the ladies participating in the *yajna-karma* (*Daya*.). *Sayana* conjectures that here *patnih* represents bushes, timber, who cherish Agni (the fire); or even cows

8. *Agruvah*, the foremost in category (ग्रामणा —*Daya*.), also fingers; (*agruvah kesinih*) those that are in forefront; or crooked or curved like fingers. *Kesinih*, young girl with charming hair (*Daya*)

9. *Tuvigrebhah satvabhir viyati*, proceeds with resounding existences, he goes variously with living beings, sounding loudly, or going quickly; accompanied by the cries or the flight of animals when he sets fire to forests.

Tuvigrebhah, with loud sounds (*Daya*.).

Satvabhir, with animals (*Daya*).

Syeni, the female eagle or hawk.

Padvate, bi-peds and quadrupeds; that which has feet (*Daya*.).

12. *Rathaya navam nah grhaya, rathaya*, means of transport on rivers and seas (*Daya*.); *navam*, large boats (*Daya*.); or to our carriage-house; *grha* is an asylum of the needy or of the priests (*Sayana*).

Navam nityaritam padvatim, boat ever fitted with oars; boat is the *yajna* or sacrifice; the oars etc. are the priests; materials are the fuel and apparatus, and the feet are the divinities, the prayers and offerings.

Ratha, a means of transport, here a boat.

Aritra, apparatus for measuring the depth of the sea (लौकिकमार्गं जलमप्यपरोक्षं यस्यां ताम्—*Daya*.).

13. *Dyava-ksama*, heaven and earth; *yavyam*, barley-fields; *isam*, grain, food; *varam*, jewels etc., *arunyah*, dawns (*Daya*.).

Hymn-141

1. *Balittha, bal+ittha*, enlightenment or truth, its halo.

2. *Pr̥ksah*, worth of inquiry (*Dava*.); *प्रक्ष-सप्तक* or the perfecter or digester of food (*Sayana*).

Vapuh, handsome appearance; having body, the cause of the growth of body (*Sayana*).

Sapta-sivasu, pertaining to seven processes or factors of advantage; with *mat̥su*, seven auspicious mothers or the rains fertilizing the seven *lokas* or worlds (*Sayana*).

V̥rsabhāsyā, pertaining to the cosmic *yajnas* which bring rainfall (*Dava*.); pertaining to the showerers. *Asya v̥rsabhāsyā dohase*, *Sayana* refers to an allusion intended to the rays of the sun. Earlier, we have referred to the three forms of Agni, terrestrial, maturative or digestive fire, or as the electrical or ethereal element, or lightning in the *antarikṣa* or armament. Here he is identified with solar fire, or the sun in heaven or as the solar rays, which in the hot season milk, as it were, the earth by the evaporation of its moisture, which is thus conveyed to the solar region, where it is transferred to the clouds, and in due season descends again in rain (*Wilson*).

3. *Budhna*, *antarikṣa* or inter-space.

Mahisa, great or big (Nigh. III. 7).

Savasa, by force ((*सवसान्*, —*Dava*.), or by bodily strength applied to attrition as producing fire.

Matarisva, breaths or vital forces.

4. *Pr̥ksudhah*, exceedingly hungry for enjoyment (*Dava*.); expects or desires to be consumed (*Sayana*).

Damsu, in control (*दम् सृ*), or in teeth.

Yavisthah, the youngest; young in all respects.

Pituh paramat, from the excellence of the sacrificial or the other nutriment.

Pituh from *pitṛ*, which is figuratively the *garhapatya agni* from which the fire is taken, *niyute*, to the *ahavaniya* (*Sayana*). Flames of fire are its teeth (*damsa*).

6. *Bhagam iva*, like the prosperity (*Daya*.); according to Sayana, a great prince; may also be the sun (*aditya*) (*Wilson*).

7. *Hvarah*, crooked, crookedly behaving.

Vakva, the speaker, very much-talkative (*बहुवक्ता*).

Anakṛtaḥ, unrestrained, not obstructed (*न निवारित — Daya*).

Jaranah, praises (*स्तुति*).

8. *Angebhir arusebhir lyate*, by limbs, or flames, having motion (*arusebhiḥ*, by the red ones, i.e. by flames).

Vayah, normally birds; all creatures having mobility, beasts, birds and the like

9. *Agne*, vocative of *Agni*, venerable, learned; *varunah*, best, most venerable.

Dhṛtavrataḥ, pledged to accept, and adopt truth; *mitrah*, friend, kind to everyone; *aryaman*, law-abiding, and law-dispensing, a judge; *sudana-vah* generous in giving; *nemiḥ*, the circumference of a wheel; *aran*, spokes.

10. *Devatatim*, God, the highest deity.

Mahiratna, most valuable and attractive in noble qualities; *ratnam*, attractive, means for acquiring knowledge (*Daya*).

11. *Rayim*, riches; *svartham*, capable of yielding good fruit; *damunasam*, capable of maintaining control; *bhagam*, prosperity; *daksam*, clever and skilful; *dharnasam*, clever in acquiring and possessing knowledge etc; *ṛte*, in truth.

Ubhe janmani, in the two lives, the present one and the preceding (*Daya*).

Hymn-142

For verse 10, see *Nir.* VI.21.

Like the hymn 13 of book I, this hymn 142 is also called the *Apri Sukta*, being addressed to a variety of *devatas*, or divinities, called

apri or Agni in personification. (Dayananda does not call them *Apri* hymns). Many of the expressions of the two hymns, 13, and 142 are identical, and the difference arises chiefly from the difference of metre, which in hymn 13 is *gayatri* but in the present one *anustubh*. There are 12 verses in the earlier hymn, and 13 in the present one.

3. *Trira* (त्रिः+ए), three times; he comes thrice, or he thrice bestows rewards, (or it refers to three daily sacrifices); *madhva*, with honey or sugar.

6. *Mahi*, earth (Nigh. I. 1), or speech (Nigh. 1.11).

7. *Yahvi*, born of the causal form. (कारण-सूत्र, *Daya*).

Matara, the measurer; one who plans and draws out the project.

8. *Mandra-jihva*, the one with notable tongues; the two flames that give delight.

9. *Ila*, *Saravati* and *Mahi*, see earlier references.

Ila—I. 13.9; 31.11; 40.4; 48.16; 128.7; 142.9; 186.1; 188.8; II. 1.11; 3.8; 31.4; III. 1.23; 4.8; 5.11; 6.11; 7.5; 11; 15.7; 22.5; 23.4; 5; 24.2; 27.10; 29.3; 4; 53.1; 54.20; 55.13; 59.3; IV. 2.5; 50.8; V. 4.4; 5.8; 41.19; 53.2; 62.5; 6; VI. 10.7; 52.16; VII. 2.8; 3.7; 16.8; 44.2; 64.2; 65.4; 102.3; VIII. 31.4; 32.9; IX. 5.8; 62.3; 108.13; X. 1.6; 36.5; 70.8; 91.4; 94.10; 110.8.

Sarasvati—I.3.10-12; 13.9; 89.3; 142.9; 164.49; 188.2; II. 1.11; 3.8; 30.8; 32.8; 41.16; III. 4.8; 23.4; 54.13; V. 5.8; 42.12; 43.11; 46.2; VI. 49.7; 50.12; 52.6; 61.1-7; 10; 11; 13.14; VII. 2.8; 9.5; 35.11; 36.6; 39.5; 40.3; 95.1; 2; 4; 5; 96.1; 3; VIII. 21.17; 18; 38.10; 54.4; IX. 5.8; 67.32; 81.4; X. 17.7; 8.9; 30.12; 64.9; 65.1; 13; 75.5; 110.8; 131.5; 141.5; 184.2.

Mahi—I. 8.8; 13.9; 22.13; 102.7; 117.19; 131.1; 142.9; 157.1; 164.33; II. 33.14; III. 31.3; 13; 61.7; IV. 14.3; 41.5; V. 5.8; 41.15; 43.8; 47.1; 81.1; VI. 45.4; 66.3; VII. 15.14; 56.4; VIII. 25.3; 40.4; 46.33; IX. 5.8; 86.44; X.60.9; 77.4; 85.2; 92.4; 96.10; 101.9; 133.7.

10. *Nabha*—*nabhau*, in the centre; it refers to rain; Sayana regards *Tvasṭr* as personified electric fire or lightning, in which capacity, he is the sender of rain.

11. *Vanaspati*, the fire or Agni or the sacrificial post, *yupa*, from

its being of timber (*Sayana*).

12. *Gayatra vepase*, in the form of *gayatra*, according to *Sayana*, a name of Indra. *Gayatram* is the protection of one that sings. *Gayatra vepase* is "गायत्रं गायन्तं ज्ञापयामास वेपो र्वं यस्यात्, तस्मै"—*Daya*.

13. *Savaha-kṛtani*, with the utterance of the syllable *SVAHA*, also the performance of a rightful action (*Daya*). The personification of *agni* is, however, *syaha*, as one of the *Apris* (*Wilson*).

Hymn-143

For verse 4, see *Nir.* IV.23.

1. *Apam napat*, grandson of water. For this, a few of the references are I. 23.6; 122.4, 143.1; 186.5, II. 31.6, 35.1-3; 7; 9; 10; 13; III. 9.1; VI. 50.13; 52.14; VII. 34.15; 35.13; 47.2; VIII. 19.4; X. 8.5; 92.13.

Dayananda translates "*napat*" as the one not falling, not getting degraded (यो न पतति सः); *apam* is, of course, of waters.

How *Agni* is the grandson of waters (*apam napat*) has been thus explained: vegetable substance are the progeny of rain; and fire is the progeny of vegetation like timber or fuel.

2. *Matarisvane*, for the wind in the mid-space; this has to be fanned into flame; of, त्वमग्ने द्रपयो मातरिस्वन आविर्भव (I.31.3) be first manifest, *Agni*, to the wind.

3. *Na rejante*, desist not, flicker not (कम्पन्ते,—*Daya*). They do not move, or are-moved in burning, maturing and the like.

Bhatvaksasah, persons possessing the strength of enlightenment. (*Daya*). *Tvaṅsa* is strength or force (*Nigh.* II. 9).

4. *Bhṛgavas*, those who dispel ignorance with knowledge, such learned persons (विद्ययाऽभियाया भर्जका निवारका विद्वत् —*Daya*.)

7. *Akrah*, that one which could not be dominated by others (derived from √ *kram*, to go, and hence *akranta* or *anukranta*, not surpassed or exceeded by—*Sayana*).

Hymn-144

1. *Nṛasate*, kisses, *dhama prathamam hi*, which first kisses his

dwelling; which are the first to present oblations.

2. *Svadha*, water (Nigh. 1.12).

3. *Savayasa*, two of the same age (also in the verse 4—*dva sava-yasa*). The two refers to husband and wife, associated in the performance of *yajna*; (or two pupils of the same age,—*Daya*.).

Samayansta sarathih, as a charioteer gathers; *rasmin*, reins (of a horse). (Streams of butter, spreading like rays—*Sayana*).

5. *Vrisah*, by transposition of letters *vasya* (वस्य) became *vrah* (व्र.) (*varna-vyatyaya*) *Daya*.; *prajah* or progeny.

Hymn-145

1. *Iyate*, and *nu-iyate*, he proceeds; he goes, (गच्छति, and goes or attains quickly—सद्यः गच्छति—*Daya*.); or is gone to or worshipped (सेव्यते—*Sayana*).

Tasmin santi pra' sisah tasmin istayah, in him is the power of restraining or controlling; he is able to accomplish what may be affected (*isti*, sacrifice or enjoyment—*Sayana*; good company—*Daya*.).

2. *Na mrsyate prathamam na aparam vacah*, nor endures a rejoinder; he is never vague or indefinite regarding the first, nor the subsequent one—*Daya*.).

3. *Vacansi*, words (speech) in the question form (*Daya*.): *rabhah*, great; a great person (*Daya*.).

4. *Sv antam*, one with matured experience (श्वान्त-ब्रान्तं, परिपक्वज्ञानम्, a case of transposition of *ta* and *va*—*Daya*.).

Tatsara, approach in a crooked way (*Daya*.), from सर, to go; *yuyebhah* is that as may be joined with. (*Sayana* provides several interpretations: as being joined with abilities; that may be associated with their objects; also Wilson; or with energies fit to be connected with their consequences; or with his horses to his car).

5. *Vanarguh mrgah*, moving or staying in a forest, the wild animals.

Hymn-146

1. Trimurdhanam, the three-headed; with the heads capable of dealing in the best, ordinary, and worst circumstances (*Daya.*).

Saptarasmīn, seven-rayed, with rays of enlightenment pertaining to seven metres (*Gayatri* etc.), or the seven worlds (*bhuh*, etc.) *Daya.*: seven colours of solar spectrum.

According to Sayana, three heads are the daily sacrifices or three household fires (*garhapatya*, *ahavaniya* and *daksina*), or the three regions, heaven, earth and mid-air. The seven rays are seven flames of fire (*Kali*, *Karali*, *Manojava*, *Lohita*, *Dhumravarna*, *Visvarupi*, *Visvaruci*), or *rasmī*, ordinarily a ray, may be used in the sense of rein or measure, when it may allude to the seven Vedic metres.

3. Samanam vatsam, two calf-like day and night; or heaven and earth (*Daya.*); *abhi sancarati*, both cordially moving together; two well-disposed milk-cows (either the institutor of the rite and the priest; *yajamana* and *purahita*; or *yajamana* and his wife). The calf or offspring is *agni*.—*Sayana*.

Ketan, impressions or knowledge (बोधात्—*Daya.*).

Hymn-147

For verse 2, see Nir. III. 20.

Yavistha, most prominent amongst youngs; *mamhīsthasya*, of the most intelligent. For this also see Yv. XII. 42.

Piyati tvo anu tvo gṛnati, one half reviles (demons) one half praises (gods); *ivah* and *nemah* are synonyms of half (येमे द्वेव नेमेऽनुरः; here *neme* means half; *Maitr. Samhita* II. 9). Also एवो नेम इत्यर्थस्य—Nir. III. 20.

Tvāh, the other one (द्वितीयः, *Daya.*). The verse also occurs in *Yajurveda*, XII. 42.

3. Andham mamateyam, the blind sons of Mamata. Sayana refers in this connection the Paurāṇik legend of the birth of Dirghatamas from Mamata, the wife of Utatthya; the persons are obviously allegorical and in the text, there is no hint to the legend. According to Dayananda, *mamata* is *praja*, the people or progeny; *andham*, the ignorant one; blindness is of nescience.

Dirghatamas, means long darkness: *amata* is mine-ness or selfishness also.

Aghayuh, one desirous of vicious or sinful acts—*Daya.*; *dwayena*, by the two sorts of actions (*Daya.*). Wilson regards in this verse a reference to an allusion to the use of maledictory prayers or imprecations.

5. **Dwayena**, by the types of actions, teaching and preaching (or instructing)—*Daya.*

Hymn-148

1. **Vapuse**, for the form (*Daya.*); for the accomplishment of sacrifice or of its object (*Sayana*).

2. **Karoh**, of the one adept in technology.

3. **Su=su** (सु=सु) (*Panini* VI. 1. 70); *arahanah*=*arahanah* (अराणाः=ररहणाः) (*Panini* V. 1. 7). *Pranayanta*, this alludes, according to *Sayana*, to a especial part of ceremony; the solemn conveyance of fire from the *garhapatya* (or household), to the *ahavaniya* or sacrificial fire.

Hymn-149

1. **Dan**, दान, the donor (the Vedic exception).

2. **Nabhanyah**, नभस्य वायुः one that exists in space, i.e. wind (*n* on account of the transposition of letters, *varna-vyatyaya*). See *Nigh.* I. 4.

4, 5. **Dvijanma**, the one born of the two (space and air—*Daya.*); from the two pieces of stick, from attrition; or from the two (earth and heaven); this refers to the terrestrial fire or *agni*.

Hymn-150

For verse 1, see *Nir.* V. 7.

1. **Siṃya**, by actions (*Nigh.* II. 1). I, who am a liberal giver, invoke thee along. *Arīh* means an unfriendly person (*amitra*); it is derived from √*ṛ*, to injure. The master, i.e. *isvara*, is called *arīh*, also from the same root. Having seen that oblations offered to other deities are sacrificed in fire, the seer declared, "as in the cavity of some great well," i.e. as in the opening of some great chasm, *Nir.* V. 7.

Todasya, the teaser; a tormentor, one who creates trouble, a tyrant, (द्वन्द्वकृत्,—*Daya*.).

Dasvan, the liberal giver (दत्त); *arih*=master; *mahatah todasya*, of great well; also of a great teacher or a mighty master. *Sarane*, in the cavity; in the dwelling (पर्यन्ते, गृहे, in the house—*Daya*.).

The verse occurs in the Samaveda (verse 97) also.

Arih is also *arta* (a servant) according to Sayana. 'since I, *agni*, going verily into thy presence for the purpose of conveying oblations, I am a servant'. We can render it as; "I take shelter in thee, as a servant does in his chief master's house (or a pupil in his preceptor's abode)."

3. *Candrah*, the rejoicer of all, पाह्सादकारकः, (*Daya*.), or the moon. See the Chandogya Up. 'from *pits* to the *akasa*, from the *akasa* to the moon; this is Soma the king' (V. 10.4). See also Prasna Up. V. 4; Mundāka I. 2. 5. 6.

Hymn-151

For verse 7, see Nir. VI. 8.

1. *Mitrasah na*, as a friend (*Daya*.). *Simya*, by action (Nigh. II.1). *Mitra* may refer to the fire of firmament, i.e., lightning also.

2. *Purumidhasya*, of the one, consecrated with many noble virtues. *Sominah*, of the one possessing abundance and prosperity (*Daya*.); abundantly flowing. The traditionalists erroneously regard *Purumidha* a prince.

3. *Janma rodasyoh*, your (of you two) birth from heaven and earth. *Vam*=*yuvam*, you two; *vr̥sana*, showerer of knowledge (or benefits)—*Daya*.

4. *Divo br̥hato daksam a bhuvam gam na dhuri upayunjathe apah*: you to join the work (*apah*, Nigh II. 1), able (to support the burthen) of heaven, and applying to all creatures, as a cow to a load (*Wilkon*), or in other words, as the cow is able to bear a burthen suited to her bodily strength, or it may allude to her ability to give milk. etc. (*Sayana*).

7. *Accha*, in the best manner (*nipatasya ceti dirghah*—*Panini* VI. 1. 135), *accha* (अच) has become *accha* (अचत).

9. Mahinam, most venerable, महिमतपूज्यम्, (*Daya.*), great (Nigh. III. 3).

Panayah, the traders (पण्यहस्त्रिणा); businessmen; *asuras* (*Sayana*).

Hymn-152

1. Pivasa, robust, stout, fat, (पिबलानि—*Daya.*), (as an epithet of *matarisvan*—*Wilson*), or untorn (as an epithet of *vasirani*); also intense radiance

2. Etaccana tvo esam = एतयोर्मेध्वंत्वमचन एक एव = one of you two (*Sayana*); any of you (*Daya.*). *Trih-asrim*, (1) acquired through the three agencies of speech, thought and actions (*Daya.*); triangular one (*Sayana*); (2) *Catuh—asrih* acquired through four Vedas (*Daya.*); quadrangular one (*Sayana*). According to *Sayana*, he who has a quadrangular weapon kills him who has a triangular weapon; i.e. the one with a superior weapon (अधिकायुधकान्) gains victory over the one possessing an inferior weapon.

3. Apad, the dawn, the one without a foot, footless; the integrated knowledge, the knowledge without divisions (*Daya.*). Dawn is so called as it does not move by its own feet or steps, but as depending upon the motion of the Sun.

4. Jaram kaniṣam, the lover of the maiden (काम्यमानानां वयोहानिकारकम्, —the age depriver of the loving one—*Daya.*).

5. Acittam brahma yuvanah, Brahma=food and wealth (*Daya.*), *yuvarah*, young; *acittam*, without life (*Daya.*); connecting the inconceivable mystery (*Wilson*); *acittam*, not an object of mind or thought (*Sayana*); *brahma*, the act of which the nature is declared very great (*Sayana*).

6. Sasmin = *svasmin*; in the Vedic usage, there is a disappearance of *va*=well-filled.

Udhan = *udhani* = in the udders (दुग्धधरे—*Daya.*).

Pitvo bhikseta, let him beg of food (*pitvo*=of food).

Vayunzani, actions, to wisdom or learning.

Mamateyam, the son of Mamata, or attachment (self-possession).

7. **Vavṛtyam**=*varitayeyam* (Vedic exception ववः वृत्); *Supara*, well across, let the rain be carrying us well across, or to the completion of our duties by causing the growth of grain, to be used in *yajnas*.

Hymn-153

For verse 4, see (Nir. IV. 19).

2. **Prastutir vam dhama na prayuktih ayami**—the previous purpose of praising you is not the fulfilment, but I come to your abode well attached (*Wilson*—literal).

Mitra-varuna, two friends; teachers and preceptors (*Daya*).

Vidathesu, in the disciplines of knowledge. *Surih*, learned.

4. **Dan**=*dadan*=giving (vedic exceptional usage—दपो ददु).

Vitam patam payasah usriyayah—eat, drink of the milk of the cow; eating refers to curds and butter. (*vitam*=eat; to pervade, व्याप्नुवन्, —*Daya*).

Hymn-154

For verses 2 and 6, see Nir. I.20 and II. 7 respectively.

1. **Parthivani**, belonging to earth; Sayana includes all the three worlds in the word *prthivi* (lower middle and upper)—See Yv. V. 18.

Parthivani rajamsi, particles of earth; *rajamsi*=worlds, राजान्; also dust.

Visnoh, of all pervading Lord.

Vicakramanah tredha, thrice (or in three ways) traversing; going in the three regions, as Agni (on the earth), Vayu (in the midspace) and Aditya (or sun, in heaven).

2. **Mygah**—wild beast. गिरिष्ठाः=गिरिस्थः, residing in hilly regions; *bhlmah kucarah*, wild and fierce, roaming everywhere. This refers to a lion; *girsthah* also means one dwelling in prayers.

As a fierce animal roaming everywhere, haunting the mountains. *Mrgah* is derived from $\sqrt{\text{मृग}}$, to go. *Bhimah*, fierce: of whom all are afraid (विस्मय). (*Bhismah* or *dreadful* is derived from the same root also). *Kucarah* means 'one who moves in a crooked manner'. When it is an epithet of a deity, it means, "where does he not go?" *Giristhah*, haunting the mountains, living in mountains. *Giri* means a mountain; it is raised (Nir. I. 20).

3. *Giri*-ksite, here *giri*, is mountain or cloud; one who dwells in a mountain is *giriksit*; one who abides in high places.

Tribhiih, the aggregate of three, *prthivī*, *jala* and *tejas* (earth, water and light) or three periods of time (past, present and future) or three qualities (*sat*, *rajas* and *tamas*—*Daya*.).

5. *Priyam abhi pathah*, his favourite path, the firmament (Nir. VI. 7).

Visnoh paramē padē, also *vr̥snah paramam padam* (वृषन् परमं पदम्)—(verse 6)—The highest step of the wide striding Visnu.

6. See Nir. II. 7.—We long to go to those regions of you two, where are rays (many-horned) having a large number of horns. The word *bhūrī* is a synonym of *bahu* or many, so called because it produces much. *Sṛṅge* (horn) is derived from $\sqrt{\text{सृज्}}$, to rest, on, or from $\sqrt{\text{सृज्}}$ (to stay), or from $\sqrt{\text{सृज्}}$ to destroy; or it is so called because it grows up to protect, or it comes out of the head. *Ayasah* means nimble. There shines forth brightly the highest step, i.e. the loftiest step, of the wide-striding, i.e. of the great-paced *visnu*. *Padah* (foot) is derived from $\sqrt{\text{पद्}}$, to go, when it is placed down, (the same word in the neuter gender) means a foot-step. The word also signifies a quarter of division from the analogy of a quadruped; and other quarters from the analogy of the *pada* (पद) of division (Nir. II. 7).

The verse occurs in Yv. VI. 3 also with some difference of reading; and for *avabhatti* (अवभाति), we have in the Yajurveda *avabhari* (अवभाति) (an interchange of *r* and *t* which is permissible in the Veda).

Hymn-155

2. *Kṛsanoh astuh*, on fire, the scatterer (of good things), or the disperser of enemies. *Astuh*, अस्ते, scatterer, *Daya*.

Indra-visnu, a pair of lightning (or electricity) and the sun, or teacher and preceptor. (*Daya*).

3. *Dadhati putro varam param pituh nama tṛtiyam*: The son of the father has an inferior name or that of grandson; a superior or that of son; and a third, which with respect to them is that of father. The ecclesiastical meaning is, that oblations, ascending to the solar region, nourish Indra and Vishnu, as the two of the *Adityas*, or forms of the sun, who thereupon sends down the rain, whereby the earth is rendered fruitful, and the generations of man are sustained, whence fathers, and sons and grandsons, are successively engendered (*Wilson*).

5. *Tṛtiyam asya nakih*, but he apprehends not the third; his path on earth and in the midspace is visible, not so in the heaven.

Vayascana patayantah patatrinah, *vayah*, birds, *patayantah*, those who fly up and down; these two may be *maruts*; *patatrinah*, again birds, like *garuda*; may also mean winds.

Caturbbih sakam navatim, $90+4=94$ periodical motions; the year, two solstices, 5 seasons, 12 months, 24 half-months, 30 days, 8 *ghatikas*, and 12 zodiacal signs ($1+2+5+12+24+30+8+12=94$).

Yuva akumarah, not infantine; young, not a boy. (One of beyond 65 years of age—*Daya*).

Hymn-156

1. *Bhava*=(भव) *bhava* (भव), short *a* (अ) has become long *a* (आ) according to दृश्योऽस्तिह (Panini, VI. 3. 134); and *adha* (अध) = *adha* (अध), according to निपादस्य च (VI. 3. 135).

2. *Sravobbir yujyam cidabhyasat Sravobbih*, by hearing, thinking and realizing (*Daya*), or by food, or by fame, he attains what is to be joined with (*Sayana*).

3. *Janusa pipartana*, attain through birth (of enlightenment) or propitiate of your own accord (*Wilson*), or pleasure, or propitiate him by your birth, or *svata eva*, of yourself, or spontaneously without any motive or self-interests.

Rtasya garbham, the germ of sacrifice (*Sayana*); *rtasya*=of truth;

garbham, the germ, the initiation of enlightenment (*Daya*).

Kratum sacanta marutasya vedhasah, assisted by the company of priests (*Wilson*); *vedhas*, creator (विधातुः, *Daya*), = Visnu attended by Maruts.

Dadhara daksam uttamam aharvidam, possesses heaven-conferring power; or superb power (प्रसक्त बलम्, *Daya*.); *aharvidam*, cognizant of day (योऽहनि विन्दति तम्, *Daya*.); also स्वर्गोत्पादकम् (generative of *svarga*, *Sayana*).

Vrajam, cloud; *apornute*, removes the shrouds; brings to light out of the darkness (*Daya*.); sits upon the clouds or sends down rain (*Sayana*).

5. *Trisadhasthah*, knowledge, action and worship (*Daya*.); or three daily celebrations of worship; or three worlds.

R̥tasya bhage, blessings of truth (*Daya*.); share of the sacrifice or the share that follows the rite; the blessings granted as a reward.

Hymn-157

1. *Asvina*, a pair of learneds, teachers and preceptors (*Daya*.).

Jmah, out of earth or ground.

2. *Ghr̥tena*, by water (*Daya*.); *p̥rtanasu*, in the armies. (*P̥rtana*=man, *Nigh.* II. 3), children and dependents (*Sayana*).

Madhuna ghr̥tena, with trickling honey, or with sweet water; ambrosia with trickling nectar. (See verse 3 also where the chariot of *Asvins* is *madhuvahanah*, honey bearing).

3. *Dvipade-catuspade*, our people (bipeds) and our cattle (quadrupeds).

4. *Madhumatya nah kasaya*, with your honeyed speech. *Madhumatya*, associated with a large quantity of water—vapour, or speed—*Daya*. *Kasaya*, by motion; by education mix us with your honeyed whip (literal); but *kasa* is also speech, *vac*.

Hymn-158

1. Rekna=wealth (*dhana*, Nigh. II. 10).

Vasu, granters of dwellings (वासुदत्तारो —*Daya.*), or possessors of wealth.

Rudra, dispellers of sin; from $\sqrt{\text{रु}}\text{द्}$, to cause pain, or sin; *dru*, what drives away.

Rudra is the name of that Brahmacarin, who has led a disciplined life of celibacy up to 36 to 44 years of age (*Daya.*); the *vasu*, the one who leads such life up to an age of 24; the *aditya* the one who continues up to 48 years.

2. Pade goh, to the desired place of the earth (*Daya.*); to the site of the altar (*Sayana*), or *vedi*.

Revatih purandhih, wealth-possessing, sustainers of the body, or cows abounding in milk (*Sayana*). *Purandhih*, also sustainer of the city; *revatih*, rich towns (*Daya.*).

5. Taugryeya, superb in strength (*Daya.*) (For *tugra* see I. 116. 3)

Arnaso madhye, in the midst of the water.

Pajras, strong and mighty (*Daya.*). See I. 116. 7; 117. 6; 10; 120.5; 126. 4; 5 and others

4. Tmani khadati ksam, may he eat up the earth in the self; should of himself bite the earth (Dayananda takes up *ma* (मा) also in its connection, and then he negates the idea). According to Sayana, being unable from age and infirmity, to walk, he crawls or rolls on the ground.

5. This verse has been very popular, cf. Nitimanjari, vol. I p. 267; see our note on *dvita* and *trita* (I. 52. 5).

Siro yadasya traitano vitaksat—There is a superstitious usage of this verse. The silent repetition of this verse is said to be a sure protection against a murderer, a wolf or a tiger; and a traveller who repeats it for three nights, each time until sunrise, becomes invisible to robbers, and is able to screen others from their attack (*Wilson*).

Traitanah, the provider of three types of comforts, physical, mental and spiritual (*Daya*).

6. See our previous notes on *Dirghatamas mamateya* (I. 147.3; 152. 6; IV. 4. 13). For *Dirghatama*, also see VIII. 9. 10. The *Mamateya Dirghatamas* (one who stays long in darkness) becomes ill in the 10th *yuga* (a *yuga*=5 years), and leads the life of dedication (*yati*) after this period (*Daya*). This is not the historical description of a particular person. *Dirghatama* is a historical person also (*a rsi*), who meditated on this and several other hymns of the R̥gveda, and made visual observations in the long nights, and laid the foundation of the science of astronomy.

Hymn-159

1. *Devebhīr ye devaputre sudānsasa*, cherishing their worshippers as children, or who having the gods for children are revered by the gods. (*Wilson*). To Sayana, *deva* is *yajamana*. Dayananda renders *devebhīh*, by the divine substances like water etc., and *deveputra* as born of the divine Nature like sons.

2. Heaven (*dyuloka*) is said here to be the father, and Earth, *prthivi*, the mother (चोदः पिता पृथिवी माता, I. 191. 6; see also Nir. II. 8 *Mata*=*antariksa*, inter-space; मातान्तरिक्षम् । निर्मायन्तेऽस्मिन् भूतानि । येनिरन्तरिक्षम्।).

3. *Advayavinah*, having no second parent, or protector; no other to depend upon for subsistence (*Wilson*); the only one, of which there is no second (न विद्यते द्वितीयो यस्मिन् तत्त्व—*Daya*).

4. *Mayinah*, the possessor of divine knowledge or *prajna*. *Diith* = *diptih* (The Vedic exception, allowing the disappearance of a letter).

5. *Satagvinam*, the one in whose possession are hundreds of cows.

Hymn-160

3. *Vahnih*=*वेग*, bearer; bearer of rewards of pious rites (*Sayana*); *pitroh*, of father, i.e. of wind and sky (*Daya*); *prsnī*=the sun.

Duksata=*dhuksata*, milk out (प्रदुहन्ति—*Daya*; *d* is used for *dh*, as a Vedic usage; वाचस्पत्योक्ति सभाष, *Panini*, VI .1.102; also III 4.88).

Hymn-161

1. Wilson quotes a legend from Sayana regarding this verse; of course, it is not to be taken up seriously. The three Ṛbhus being engaged in a sacrifice, and about to drink the Soma juice, the gods sent Agni to see what they were doing. Observing that they exactly resembled each other, Agni assumed the like form; and it is to this that the verse refers in calling him brother, and questioning his comparative age. One purpose of Agni's visit is stated in the next verse to be the order to convert the one spoon or ladle, *camasa*, used for drinking the Soma juice, or for libations into four. For Ṛbhus see hymn I.20; I.110 and I.111.

Ajagan (अजगन्) = *ajagan* (अजगन्), (यदि सङ्घि बहुलं छन्दसीति यपो सृक्) (a vedic exception).

Nindima = *nindema* (a Vedic exception).

2. *Camasam*, cloud (*Daya*).

3. *Saudhanvana*, sons of *sudhanvan*, well adept in handling excellent bows or defence weapons (*Daya*).

4. *Cakṛvamsah*, the creator; *ṛbhavah*, men of wisdom (Nigh. III. 15).

Camasam, to cloud.

5. *Trasta*, the penetrating like the sun; a learned; a sculptor.

Devapanam, drinkable through sense organs or rays (*Daya*).

6. *Indrah*, the sun; *hart*, forces of attraction and gravitation etc.

7. *Yuvasa*—(युवसा) *yuvasa* (युवस) (see Panini, लोमादिपामादिपिच्छादिभ्यः लनेत्सच्, V.2.100) a change of ष for स.

8. *Saudhanvana*, see our note on verse 3. Some of the references on this are I. 161.2; 7; 8; III. 60.1; 40; IV. 35.1; 8; and also for the differently accented word I. 110.2; 4; 8; III. 60.3; 5. The word means archers and also surgeons.

For Ṛbhus getting share in the oblations, see I. 20.8 also.

They may be the participants of the libations offered at dawn or at noon, or in an evening sacrifice. According to the mythology, R̥bhus were three sons of Sudhanvan, a descendent of Angiras—R̥bhu, Vibhu and Vaja, and styled collectively as R̥bhus from the name of the elder. (Nir. XI. 162 and Nitimanjari for the legend, which has no basis). R̥bhus are men of wisdom, employed in Yajnas also. R̥bhu, Vibhu and Vaja are the architects of transport vehicles moving in space, on sea and on land respectively. (IV.33. 9).

9. Vardhayantim, a line of clouds or the earth (*Sayana*); earth (*Daya*). It is an assignment of super importance. Some assign it to water, some to fire and some to earth.

Camasan, clouds.

10. R̥bhus as three priests in the last rites of the dead body, offered to fire: one represents red water or blood, the other flesh; and the third excreta (मूत्र). Dayananda translates *sronam* (श्रौण), as *srotavyam*; *man-sam*, (मंस), the parts of the dead body, and *sakṛta* (सकृत्) as excreta; *pitarah* as parents.

11. In this and the subsequent stanzas, *r̥bhus* are identified as the rays of the sun, as the instruments of rain and the causes of fertility—Nir. XI. 16. (The rays of the sun are called *r̥bhus* also).

Agohyasya gr̥he, in the abode of the sun. *Agohya* is another name of the sun, which is not to be hidden (गोहितुं रक्षितुमनर्हस्य—*Daya*). The Nirukta says: when you slept in the house of the unconcealable one, because (you were there); hence, O R̥bhus, you did not come here today (so long as you were there, you were not here). As long as you are there, you are not here, यावत् तत्र भवथ न तावदिह भवथ—Nir. XI. 16.

Adya i dam anugacchatha, *Anugacchatha* = अनुसृत्य न गच्छथ, having come forth, go not away without doing this; *idam*, your office of sending down rain for so long a period as you repose in the solar orb. (*Sayana*).

12. Tatya pitara, parents of that occasion (*Daya*). It refers to the sun and the moon, the protectors of the world, which during the rains are hidden in the clouds.

Prabhravita, to speak harshly or kindly both; with affection or without respect; to instruct without a reservation (*Daya*).

13. **Svanam bodhayitaram**, *bodhayitaram* the awakener; *svanam*, घन्तरितं स्वप्नं वायु the wind, the reposer in the mid-space, (*Sajana*). *Svanam* प्रेरकम्, the inspirer (*Daya*).

Samvatsare idam ādyaḥ vā akhyataḥ—You have made this world today luminous, (i.e. after the close of the rainy season, when the sun and the moon are both visible since there are no clouds to hide them).

Hymn-162

For verses 1, 2, and 7, refer to Nir. IX. 3; IX. 2 and VI. 22 respectively. The whole of the hymn is given in the Yajurveda, XXV. 24-45

Rbhukṣah, the same as *rbhavaḥ*, men of wisdom (वेपथो), *Daya*.; also a synonym of Indra, and also Prajapati.

Vajinah, one moving with speed; horses (वेपथवः—*Daya*).

Ayuh, the knower (ज्ञात—*Daya*.), a synonym of Vayu. For Mitra. Varuna, Aryaman, Indra and Maruts, see earlier notes.

Devajatasya, sprung from Devas, the one possessing illuminating character—*Daya*; also born as the type of various divinities —*Sayana*.

2. **Nirṇija**, ever pure, Nigh. III. 7 (स्वनाद)

Indrapusnoh, the one with prosperity, and sustenance.

Ratigrbhitaḥ, the prepared offerings; the procured gifts (*Daya*.); the ritualists like Katyayana and Mahidhara refer to the offerings to be made for the horse (the remains of the burnt-offering made the night before one to be given to the horse.)

Supran-ajah, goat going before him (*Sayana*). The ritualists refer such passage to *pusan*, synonymous with Agni, and the instruction that enjoins the goat being tied to the front of the horse at the sacrificial post. Such a goat, black-necked, Kṛṣṇagriva, being always regarded as an *agneya pasu* or a victim (*Katyayana Sutra* 98 etc.). See also

Yv. XXIX. 58, for black-necked goat. Such interpretations are derogatory, and refer to latter practices of a dark period of the Vedic Age.

3. Esah Chagah, goat going before the horse, *purodasam*, or preliminary offering, of well-cooked foodstuff; an offering or cake and butter, (lit. that which is to be first offered).

4. Atra (अत्रा) *atra* (अत्र) (ऋषिः तनुषेति वीर्यं.—Panini, VI. 3. 132). *Ajah* refers to the same goat. It refers to the immolation of moon as it goes round the earth.

5. This refers to certain terms, which in the usual sacrificial rites became indicative of different types of priests; *hotr* (होतृ), *adhvaryu* (अध्वर्यू), (familiar ones), *avayah* (आवया.) (*pratiprashotr* प्रतिप्रशोतृ)—who brings and places the offerings, *agnim-indhah* (*agnidh*, अग्निनिधः. अग्नीधृ), the kindler of the fire, *grava-grabhah* (ग्रावग्राह), the praiser of the stones that bruise the Soma plant, *sanstr* (संस्तृ), *prasast* (प्रस्तृ), and the last *suviprah* (सुविप्र), which may be the Brahma (ब्रह्मा).

Dayananda gives *hota* (होता), the executor of the sacrifice (यज्ञस्या-ह्यस्य), *adhvaryu* (अध्वर्यू), the one who aspires to save himself from immolation; *avayah* (आवया.), the one who associates himself with a noble act; *agnim-indhah* (अग्निनिधः), the kindler of fire; *grava-grabhah* (ग्रावग्राह), one who receives invocations; *sansta* (संस्ता), the one who utters the praises; and *suviprah* (सुविप्र), the intelligent and learned.

Vaksanah, the rivers; *a pfnadhvam*, replenish; fill the rivers, or offer rivers of butter, milk etc.

6. *Yupavraskah*, the cutters of wood for the wooden post; *yupavahah*, those who carry the wooden posts; *casalam*, a specific tree; *asvayupaya*, a post for binding the horse, *taksati*, it should be in plural, they cut (*vacana-vyatyaya*) i.e. singular for plural.

Katyayana and others give the description of the sacrificial posts which are said to be twenty-one in number, made of different kinds of wood, each 21 cubits long, and 349 ordinary + 260 wild animals (609) in all are fastened to these posts. Our Rgvedic text refers to only one post. This is not a long sacrificial post; only domestic short posts (or pegs) to which the horse is fastened.

8. *Dama* is a rope fastened round the horse's neck (for controlling or restraining, (दमन-सप्तमम्—*Daya*) *Sandana*, a rope that fastens the feet. *Rasana-rajjuh*, the head fastening rope (पत्तन-रज्जु).

9. *Kravisah*, one who moves with measured foot (क्रमगतीतस्य).

Svarau svadhītau riptam, *riptom*=*liptom*=smeared, or anointed; *svarau* is the instrument (or substances) with which the animal is anointed (or grease or fat); *svadhītau* is usually axe, or self-possessed (स्वेन घृती) (an instrument for dissecting).

10. *Sṛtapakam*, ripened by boiling.

11. *Gatrat agnina pacyamanad*, by the hand warmed or ripened with the heat of anger (*Daya*).

Sṛta-pakam of the previous verse implies boiling; we have a reference to a pot or caldron, *ukha*, in verse 13.

Sulam, spit (Wilson concludes that a part was boiled and a part roasted). *Dayananda* interprets *sulam* as the pain-inflicting enemy.

Ma Srisat=*ma slisat*, may not fall upon.

12. *Im*=*jalam*, water (*Nigh*. I. 12).

Mansa-bhiksam, the non-availability of flesh (मांसस्य भिक्षाप्रत्यापम्—*Daya*).

Ya Imahuh surabhir nirhareti, who say of it, it is fragrant, therefore, give us some; *nirhara*, take off or give.

13. *Yanniksanam manspacanya ukhayah*; *niksanam* is the wooden stick for trying if the cooking is complete. (नक्त=मांस)

Patrani yusna asecanani, the vessels that are the sprinklers of the boiled juice or broth (*Sayana*).

Carunam, cooking utensils (*Daya*).

Apidhana, covers for cooking vessels.

Ankah, slips of cane (वेतस-शाका).

Sunah, implements of dissection, the knives.

14. The verse indicates the details of horse-training, grass, the fodder.

15. Jaghrih, smelling with heat, odoriferous.

16. Vasah, a cover, a cloth for cover; *adhivasam*, the upper cloth; a screen (Katyayana refers to the obscene practice, implying the lying down of the queen during the night by the side of the horse behind this screen!).

18. Catus-trimsat, thirty-four, perhaps ribs (other animals have 26 ribs—Mahidhara and others). Dayananda refers to a dynamo or electricity generating machine with 24 interceptors.

Achidra gatra, dissectors to name the parts, as heart, tongue, breast, as they divide them (earlier commentators); द्विधा भावरहितानि गत्राण्यङ्गानि—*Daya*.

19. R̥tub, season, time, one with time.

Dva yantara, they are two, day and night, to regulate; *rtutha*, in the season and season; according to season.

21. The first half of the verse occurs in Yv. XXIII. 26; and the whole as in XXV. 44.

Hari, the one with the character of attraction and sustenance.

22. Aditi, explained by the commentators, as 'not poor or mean', *adina* as an epithet of *asva*; Dayananda explains the term as 'indivisible', or undivided, not prone to destruction.

The horse of this entire hymn is not a horse of sacrifice as is normally supposed. Dayananda sees in it the science of harnessing energy. The allegory of horse, at places, has been utilized to explain astronomical phenomena too, and as Wilson also says, "there is no obvious indication however, of the same ceremonial that, is described in the text of the Yajuh, (as understood by Mahidhara etc.), or the Sutras of Katyayana or even in the Ramayana, and which evidently belongs to a later and more corrupt state of manners".

Hymn-163

For verses 2, 7 and 10 refer to Nir. IV. 13; VI. 8 and IV. 13

respectively.

The hymn occurs in the Yajuh, XXIX 12-24.

1. Prathamam jayamanah ut-yan samudrat ut va purisat, first born out of *sanudra* or of *purisa*. *Sanudra* is inter-space or *antariksa*, *Daya*. *Purisa*, the full-cause, *purna-karana*, the material cause. It refers to the birth of the sun. *Syenasya paksa*, wings of a falcon. *Harinasya bahu*, limbs of a deer.

2. Tritah, a synonym of Vayu; the float (संतावरः—*Daya*.) *Yama*, the ordainer (निर्मातृक—*Daya*.); name of Agni (*Sayana*).

Gandharva—*Soma* (*Sayana*); one which sustains the earth (*gam*=*prthivim*), the Vayu. (*Daya*.).

Surat=सूर्य, from the sun.

Vasavah, personified solar rays; the Brahmacarins who have lived with discipline up to an age of 24.

3. *Guhyaena vratena*, by a secret or mysterious act; by an act of universal character (गोप्येन वीर्येन—*Daya*.).

Trini bandhanani, three bindings (उत्पत्तिकारणानि, media of origin): *Vasu*, *Aditya*, and *Dyau*. It may even refer to the sun who diffuses his warmth to the three regions.

4. *Trihi bandhanani*, three bindings in the heaven (दिवि), three in waters or earth (पृथ्वी) and three in mid-space (समुद्रे=अन्तरिक्ष—*Daya*.). These are the bindings of the Sun or of horse. The three are food, site and seed (अन्न, स्थान and बीज) on the earth (पृथ्वी); the three in the inter-space (समुद्रे) are clouds, electricity (lightning) and thunder (*megha*, *vidyut* and *stanitam*), and in the heaven are *Vasu*, *Aditya* and *Dyuthana* (*Sayana*); मूलोक्तोऽपि ऋक् (दिवि) गन्धर्वाभिधीयते; *ap*=the earth.

5. *Sapha*, the one that gives comfort, (अ कथन्ति वेपथु—*Daya*.).

Rasaoah, tasty (आस्वादनीय—*Dava*.); *saphanam nidhane*, the place of sacrifice; the field in which he is pastured.

Rasana rtasya gopah, the guards attending on the horse or the priests (*Sayana*).

7. *Anat*, attains (*naksati*, to go, नक्षति, Nigh. II. 14).

8. *Bhagah kaninam*, loveliness or prosperity or good fortune of the maiden (or the dear one).

9. *Hiranya-sṛṅgah*, golden-horned; his mane is of gold (*Wilson*); golden halos like the horns of a moon.

10. *Irmantasah silika madhyamasah*, thin-ended (thin-pointed) and plump-waisted; an allusion to a troop or head of horses (*Sayana*), this may refer to the horses of the suns' car. Yaska identifies the horses with the *Adityas*, Nir. IV. 13. With well-formed haunches, symmetrical flanks, together the spirited, divine coursers make efforts like swans in rows, when they, the steeds, have reached the celestial path (the text). On this, the *Nirukta* comments thus. With well-formed haunches, with protruding or broad haunches, with symmetrical flanks, i.e. whose flanks are compact, or whose head is in the middle (सिलिक मध्यमासः). Or else, *siras* refers to the sun, i.e. it follows all created things to rest and stands in their midst. This other meaning of *siras* (i.e. the human head) is derived from the same root also; the senses depend on it. Together, the spirited (divine coursers).

Sarah (spirited) is derived from √सृ, to go. Divine, born in heaven. Coursers, racers. They make efforts like swans in rows.

Hansah, (swans) is derived from √हृ, to smite; they tread the way in lines.

Srenih, (row) is derived from √सृ, to combine, they are combined.

When the steeds have reached, i.e. arrived at, the celestial path, track, course. The panegyric of the sun is—the panegyric of the horse, for the horse was fashioned from the sun. O Vasus, ye fashioned forth the horse from the sun. (I. 163: 2)—*Nirukta* IV. 13.

11. The horse is identified with *Agni*, whose flames consume the forest.

12. *Ajah purah niyate nabhirasyanu pascat kavayo yanti rebhah*, goat bound to him etc. *Dayananda* translates *ajah*, as not born, causal in form; *arva*, horse or horse-like. The goat that is fastened to horse's head is led first; next, the goat fastened to his waist or the navel (*nabhirasyanu*) afterwards (*pascat*) got to the priests,

kavayah, men of wisdom and the singers, *rebhah*, or praisers, (*Wilson*). This hymn indicates the identity of the horse with the Sun.

13. *Adya* (अद्य) = *adya* (अद्य), today (*Panini*, VI. 3.135) for *a* (अ) becoming *a* (आ).

Hymn-164

A hymn of 52 verses of which 23 have been referred to in the *Nirukta* as follows.

| Verse | Nir. | Verse | Nir. | Verse | Nir. |
|-------|--------|-------|-------|-------|--------|
| 1 | IV.26 | 27 | XI.45 | 42 | XI.41 |
| 2 | IV.27 | 28 | XI.42 | 44 | XII.27 |
| 11 | IV.27 | 29 | II.9 | 46 | VII.18 |
| 12 | IV.27 | 32 | II.8 | 47 | VII.24 |
| 13 | IV.27 | 33 | IV.21 | 48 | IV.27 |
| 16 | V.1 | 37 | VII.3 | 50 | XII.41 |
| 21 | III.12 | 40 | XI.44 | 51 | VII.23 |
| 26 | XI.43 | 41 | XI.40 | | |

This hymn is commonly known as the *asya vomasya*, or even *asya vamiya sukta*, since its first two words of the first verse are *asya vama-sya*. The hymns 140-164 (25 in all) are associated in history with the name of *ṛsi* Dirghatama Aucatthya who interpreted the revealed hymns (140-164) to us. His son Kaksivan Dairghtamasa has also been the interpreter of certain hymns of the First Mandala (116-125); and also of the first five verses of hymn 126. There are certain stories about the *ṛsi* Dirghatamas himself (narrated by Atmananda at the end of his comment). There were two brothers, both of them men of great wisdom, named Ucathya and Bṛhaspati. Ucathya had a wife Mamata and she was pregnant. At that time the younger brother, Bṛhaspati desired to have illicit union with his elder brother's wife. The son in the womb objected to this new admixture of the seed of another child with himself who had been already there; and further, she was like a mother to him. When this objection was raised, Bṛhaspati cursed him that he would be born blind, and would remain blind throughout his life. The son born became Dirghatamas. He was very much afflicted by his blindness and he prayed to the various gods like Agni, and subsequently, he was relieved of his defect. This legend was concocted by someone to explain or interpret his name *dirghatamas*; to me it appears, he was not born blind. He is one of our foremost astronomers, and he continuously

gazed at the motion of stars and planets unaided by anything like telescope, and hence after long long years, he became old, weak and with eyesight almost lost. It is also so said that his wife's servants tried to kill him by throwing him into fire or into the floods of a river, but was providentially saved by someone. His son Kaksivan was also a reputed scholar, and we have a few legends about the name of this scholar too. There are several verses of this hymn 164, which have become proverbial in connection with some of the highest thoughts of human possession. Such as "*ekam sad vipra bahudha vadanti*" (42), there is one Supreme Personality but known by various names.

The great hymn starts with a mystic verse, and a mention of "a beloved invoker grown grey, with his two brothers, who is the Lord and father of seven children". There is a beloved invoker and there is a beloved bird and finally, an invocation to the bird (verses 1, 7, 52).

1. Dayananda refers to the three fires, electricity (mid-space), fire of wood (terrestrial), and the fire of the sun (celestial).

Saptaputram, born of seven elements (*Daya.*); seven solar rays, or it refers to the seventh son, Aditya being the seventh son of Aditi.

Tṛtīyo bhrata, third brother; or the third like the brother. The three brothers are Vayu, Agni and Aditya. This refers to the consciousness of a type of identity or similarity of the individual with the Supreme Spirit.

2. Ratham eka cakram, one wheeled chariot or car; the orb of the sun, or time or a year.

Sapta yunjante, ekah asvah, saptanama—Seven horses yoked are seven solar rays (with seven ranges of visible spectrum), or the six seasons with their aggregation and year, or the six double months and one intercalary month. The wheels of the car are, as typical of time, the past, present and future, should be three but all of them are essentially identical, and are said to be but one.

Eko asvah, one horse, saptanama, with seven names. This refers to the Sun, who is essentially one, but known under different names Surya, Savitr, Mitra, Visnu, Pusan, Vivasvat, and Aditya. The sun is also regarded as the absorber of seven *rasas* or flavours and hence the *saptanama*. To these seven, we may also add Bhaga and Tvastṛ. The word *sapta* may have a pun also; the word means *horse* and *seven* both.

Triabhih, three navels; may be three holes of the wheels; or the day and its three *sandhyas*; or the year with three seasons, summer, rains and winter; or three parts of time, past, present and future.

3. *Sapta cakram*, seven wheeled.

Sapta vahanti asvab, drawn by seven horses.

Sapta Syasarah, seven sistets (Six double and one intercalary month).

Gavam nihita, of the cows concealed (voice, notes or utterances).

Sapta nama, seven names.

Sapta-tasthuh, seven portions, year (*varsa*), solstice (*ayana*), season (*rtu*), month (*masa*), fortnight (*ardha-masa*) day (*dina, ahar*), night (*ratri*).

Seven musical notes are the seven utterances. If *gavam* is used in the sense of waters, then seven rivers.

4. Who has been seeing the first-born possessing bones, which what has no bones been bearing? Where then is the life, the blood, the self of the earth? Who went near the wise to ask this?

Asthanvantam, having bones, corporeal (अस्थियुक्तं देहम्—*Daya*). The boneless is *Prakṛti* of the *Samkhya*, sustaining the bony structures.

Bhumi, implies *sthula sarira*, gross body; *asuh*, breath; or the *pranamaya* body; the *suksma sarira*, or subtile body; *asṛk*, blood, the circulatory system; *atman*, the *cetana*, or thinking principle (the mental or *manomaya* sheath).

5. *Pakah*, matured; but here in the sense of 'what is to be matured, i.e. immature). (अपक्व परिपक्वीय—*Daya*).

Sapta tantu, seven threads; seven forms of some sacrifice, or seven metres of the *Veda*.

Vatse; *baskaye*; *adhi*, on the child; young; on or upon. *Dayananda* translates *baskaye* as "worth being seen"; the word occurs nowhere else in the *Ṛgveda*.

6. *Kim apl svid ekam*—What is that one alone? This 'one', according to Sayana, is the orb of the ungenerated sun, on which the six seasons depend.

Rajamsi, regions; *ajasya*, of the unborn. This is in continuation of the question in verse 5, in the form of the unborn, someone has made the six regions firm. According to Dayananda, *rajamsi* are the gross elements, like earth etc

7 Let him declare here who surely knows this—the concealed position of the lovable bird. From his head the cows draw milk; they have been drinking water with their foot, wearing the vesture (*vavrim*, from \sqrt{v} , to cover).

Vamasya, lovable; the extensive world (*Daya*). *Veh* (वे), of the bird. *Anga*, O dear.

The trees drink water from their foot (the roots); several allegories are combined in this verse. Just as birds fly in the air, similarly, all the stars and other heavenly bodies are moving in space: cows sustain their calves with milk, similarly, the universe is being sustained by the Creator.

The verses 4-7 are to be read as constituting one unit. After describing the chariot and the wheel and the things concealed in the chariot (verses 2 and 3), the apt questions put are : who has seen this mystery of the first formation of the universe? Who can go and ask about this? And where is the location of that mystery? (Verse 4). The question is repeated in the verse 5, of course, now using the first person. He asks about the concealed position of the gods. The poets have woven some mystery (Verse 5). The poets know who gave form to the universe, the milk drawn from the head, and drinking water from the foot are puzzles (Verse 7); here is mentioned the concealed position of this lovable bird. There is evidently some relation between *vamasya bhrata* (brother of the lovable) and *vamasya* of the lovable bird whose position is concealed. (Verse 7).

8. *R̥te*, in the eternal law.

Babhaje, to apportion; to give the share.

Bibhatsub, timid, the terror giving (*Daya*).

Garbharasa, having the juice within (*garbhe*).

Upavakam, to address nearby (उपगतः वाक् वसिष्ठम्—*Daya.*); *iyuh*, went.

The mother has been giving the father the share in the *ṛta*; indeed she has been coming together with thought and with mind, in the beginning. She is timid, having the juice within, being hit into. There they came bearing adorations to address nearby. (Here we have a metaphorical description of the agency of the sun in sending rain upon the earth, and its consequent fertility—(*Wilson*).

9. Visvarupyam gam, the omniform cow. *Animat vatsah*, the calf bellowed. *Mata*, mother, the earth (*Daya.*).

Dhuri, yoke; *daksinayah*, on (of) the right side.

Vrjanisu, in the water-clouds; in the prohibited orbs (*Daya.*).

Trisu yojanesu, in the three bindings (*Daya.*); in the three expanses of the space.

10. Tisrah matrā, (मातृ-), the three mothers (best, medium and worst positions of the earth—*Daya.*); earth, sky and heaven (*Sayana*).

Trin pitṛn, (पितृ-), three fathers, three forms of Agni, the fire in the sun, fire in the lightning and the terrestrial fire (*Daya.*); the three deities, Agni, Vayu and Aditya (*Sayana*).

Glapyanti, make fatigued.

Mantrayanā, utter in a low or silent voice (मुप्तं भाषयन्ते—*Daya.*).

Behind of that heaven, they utter in a low voice, the word that comprehends all (*visvavidam vacam*), that does not move all (*avisvamin-vam*).

The three veress (8-10) form another group of this hymn. This refers to the father and the mother and the womb and the calf. Some of the ideas are continued in the subsequent verses too.

11. Dvadasaram, twelve spokes; the year with twelve months (*Daya.*); *jaraya*, for decay; *varvarti*, to go round (वृत्तं वर्तते, exists all round, *Daya.*).

Mithunasah, pairs; *putrah*, sons.

Sapta satani vimsatib, seven hundred and twenty (360 days and 360 nights together make 720 in a year). Day and night form a pair. The wheel of Law, with twelve spokes goes round and round the heaven; it is not indeed to be decayed. Here stand, O Agni, the seven hundred and twenty sons in pairs.

12. *Panca padam*, having five feet (*ksana*), *mahurita*, *prahara*, *divasa* and *paksa*—*Daya*.).

Dvadasakṛtim, having twelve forms, i.e. having twelve months.

Purisinam, having *purisa*; a synonym of water (Nigh. I. 12). *Purisa* may be the name of the sun, as the source of rain. The first five feet are the five seasons (spring, summer, rains, autumn, and winter), *hamant* + *sisira* form one winter season. *Purisa* may mean first cause also. It in Nighantu I. 12. is a synonym of water.

Sapta cakre, having seven wheels, i.e. seven rays.

Sad-are, having six spokes; the six seasons.

Athame anya upare, then these others in the high, i.e. then, these others say (of him) as the clear-seeing, placed in the high chariot with seven wheels and six spokes.

13. *Panca-are*., having five spokes; *cakre*, in the wheel, *parivartta-mana*, rolling, or which rolls; *tasmun-a-tasthuh*, that stand out.

Aksah, axle; *sanat*, from the beginning.

Sanabhih, having navel.

In that wheel, having five spokes, which rolls on, all the beings stand out. Its axle, bearing immense load, does not break, from the beginning itself.

The beautiful poetic fancy of a chariot not breaking down even with immense load and not decaying in course of time, is worth taking notice.

14. The wheels with the felly (*sanemi*) roll on, without decaying (*ajaram*). The ten, yoked (*dasayuktah*) draw it on the upward (*region*). Like the sun's eye (*suryasya cakruh*), it goes along, shrouded with its space. In it are all beings placed.

Dasa, ten, sense organs (or five *lokapalas* and five classes of human beings (*Sayana*); ten regions of space (or ten vital breaths—*Daya*).

Sat it *yamah*, the six are twins (six seasons of two months duration each are the six twins).

They say of the seventh among what are born together, that he is born as one, that the six verily are twins, the wise, born of gods. What are coveted by them, placed according to their proper position, move, changing in form, for the sake of him who stands by.

16. Them, being women, (*striyah satistan*), they verily declared to me as men (*u me pumsa ahuh*). One with eyes sees; the blind knows not (*pasyet aksanvan; na vi cetet andhak*).

Sah pituh pita asat—They of the father father became, i.e. he who knows them well became the father of father. A new topic now starts in the hymn. There is obviously a glorification of wisdom, enabling one to see and know. One is not sure what they are; who, though women, are declared to be man.

17. Avah parena, ena avarena, etc. Beneath of what is above, above of this that is beneath, the cow has stood up, bearing the calf with the foot.

Sa kadrici, she (the cow) whither going?

Kam svid ardhm para agat, to what half is she going away?

Kva svit sute, where gives the birth (to the calf)?

Na hi yuthe antah, it is not within the herd.

18. Who recognizes the father (*pitaram anuvada*) as beneath of what is above (*avah parena*); as above of this that is beneath (*parah enat avarena*)—who behaving like a poet (*kaviyamanah kah iha*), has explained this here? Whence has sprung up the god-mind (*devam manah*).

19. Ye arvancam tam un paracam ahuh—They, who are recent, them they call ancient.

Ye parancam tam un arvacam ahuh—They, who are ancient, them

call recent ($u-u$ —a particle to indicate emphasis. This is always given as unasalized $u=ऊ$): O Soma, them which Indra and thou have done, them carry they that look like being yoked to the pole of space. (*Dhura na yukta rajaso vakanti*).

Rajasah, of the space.

20. *Dva suparna sayuja sakhaya* etc. Two birds, comrades, united (or associated) to each other, resort to a common tree. Of the two, one eats the tasty berry (*rippalam*) the other without eating, looks on.

The two birds are (i) the infinitesimal soul (*jivatman*) who eats the tasty berry (i.e. along the cycles of birth and death enjoys the fruits of its good and vicious actions); (ii) the Infinite Supreme (*paramatman*) who merely looks on; He is unattached, and provides the inferior bird the opportunities of *jnana*, *karma*, and *bhoga*, (knowledge, actions and the enjoyments). The lower soul enjoys the rewards of its deeds.

The verse refers to the eternal realities of the three categories, two of which are the *cetana*, and third one the inert matter. *Brahman*, the Supreme, the first cause of the universe and Infinite; *prakṛti*, the material cause, and simultaneously existing since eternity along with the Brahman, and the third one innumerable number of eternally existing infinitesimal souls or the *jivas*. The relation between the Supreme Self and individual souls is also clear in this verse, where the universe made out of *Prakṛti* is regarded as a tree, the individual souls eat (enjoy and suffer) whilst the Supreme Self without tasting, merely shines of His own glory and merely looks on (*cakasit*— चक्षिष्यति , looks on—*Daya*).

Geldner in this verse sees a reference to the two sets of people resorting to the tree of wisdom (वृक्ष); one of them realize it and enjoy, whilst the other does not realize or enjoy and simply stares.

21. Where the birds (*suparnu*) ceaselessly sing forth (*abhisvaranti*) about their share of immortality (*amṛtasya bhagam*), before the learned assembly (*vidatha*), there the lord of all (*visvasya*), (*bhuvanasya gopah*), the protector of the world; he, the wise entered me the unripe (*sah ma dhiraḥ pakam atra avivesa*).

Suparnah, or birds, are the lower souls (*jivah*). In verse 19, there is a reference to knowing the father; here in this, a reference to the knowledge of the father (*ma dhiraḥ a vivesa*, or the wise entering me). The share of immortality (*amṛtasya bhagam*) is what knowledge of

immortality, they have realized. In the assembly of the learned where the wise people sing of that immortality, there I had the vision of that knowledge of father (mentioned in verse 19). The wise devotee had the wisdom from their discourse.

Same commentators regard the sun as the Suparna in this verse.

22. Again a reference to the tree (*vrkṣa*); eating and drinking of honey (*madhvadhī*), the honey of transcendental knowledge, the birds (*suparnāḥ*), the berry (*pippalām*), sweet and tasty (*svadu*) and the father (*pitarām*).

Upon which tree, honey drinkers, the birds rest in peace, and all inspire themselves; on the top of it, they say, is verily, the sweet berry. One does not reach up to it, who does not know the father. (Geldner's classification into two sorts of people is more relevant in this verse, rather than in verse 20). Only the God-abiding and God-loving people can enjoy the sweetness of the berries hanging on the top of the tree.

23. Only those persons are entitled to attain immortality, who have known the mystery that the Gayatra is placed upon the Gayatra, or who has constructed a *tristup* from what is in *tristup*; or who has known that the *jagat* quarter (*padam*) is placed in the *jagat*.

Gayatra metre with 8+8+8+syllables. *Tristup* with 11+11+11+11, four quarters. *Jagat* जगत् metres with four quarters of 12+12+12+12 syllables.

From the verse begins the liturgical teaching of the spiritual science, with a reference to divine speech and its revelation. The Supreme Self not only created the universe for the enjoyment of lower self, He also gave the Divine Speech and through it the Divine Enlightenment.

24. With the Gayatra, one fashions the praise (*arkam*, pertain to Rk, the Rgveda), and with the Rgvedic hymns, he constructs the *mantra* of the Sama or the Book of Songs (Samaveda) and with *traistubha*, one constructs *vak*, (or address or speech) or the prose of the Yajurveda, and with the *vak* or *yajuh*, he constructs the *dvipada* (of two quarters) and *catuspada* (of four quarters) metres of the Atharvaveda; and thus in all the entire divine literature of the seven metres (*sapta vanih*), out of the syllables (*aksarena*).

25. Now in this verse, we have a mystic parallelism and concordance in what we have in the cosmic creation and the Divine Speech :

With the *jagat*, one established the river (*sindhū*), in the heaven (*dāt*) i. the *rathanāra*, one saw the sun (*suryam*) again and again. They speak (*ahus*) of three sue's (*tisrah samidhas*) of Gayatra. Therefore, it excels far (*pra ririce*) with its immense (*mahna*) grandeur (*mahitva*).

26. I call here (*upahvaye*) the cow (*dhenu*) easy to milk (*sudugham*). And the one who can milk a cow (*godhuk*) with a dexterous hand (*sahastah*) has milked her (*dohat enam*). May the Savita (the sun or the Creator) inspire us (*savisat*) with the noblest inspiration (*srestham savam*). The oven (*gharmah*) is kindled (*abhiddhah*). This, verily, I speak out (*tat um iti su pra vocam*).

27. Making a bellowing sound (*hinkṛnvati*) she has come here (*सविता + वा + गतात्*), the mistress of wealth and plenty (*vasupatni*), yearning for her calf (*vatsumicchanti*) in heart (*manasa*). May this cow (*aglnya*, not to be hurt or killed) yield milk (*duham*) for the Asvins (*asvibhyam*); may she prosper (*sa varddhatam*) for the sake of immense happiness (*mahate saubhagaya*). The cow is the cattle; it is the divine speech and it is the mother earth (*पृथिवी देवता—Daya*). The allegory applies to all the three. The description continues in the next verse.

28. The cow lowed towards her calf (*gauh aminet anu vatsam*), that was keeping the eyes open (*misantam*); she made the bellowing sounds, (*hinn akṛnot*), verily, to measure (or to smell, to lick) (*matavai hin iti*) the face or forehead (*murdhanam*). Fondly inviting (*vavasana*) its mouth (*srkvanam*) towards her warm udder (*gharmam*, Nir. XI. 42), she produces a bellowing sound (*mimati mayum*), makes it drink (*payate*) with her profuse milk (*payobhik*). The ritualists utilize this verse in the ritual when the calf is moved off from the cow for milking. Again this verse refers to cow and the earth both.

29. This he (*ayam sah*), by whom the cow is encompassed (*yena gauh abhivṛta*), makes a bellowing sound (*mimati-mayum*). She remaining upon the height (*dhasanau adhisrita*), makes a bellowing sound. With her thoughts (*sa cittibhir*) she keeps down the mortal (*ni hi cakara martyam*) becoming the lightning (*vidyud bhavan*), she has thrown back (*prati auhata*) the garment (*vavri*).

Perhaps here the reference is to the rising of the sun from the dawn; *vidyut* may not be lightning, merely 'shining'.

The general idea is that though the calf (even moon) waxed, and superseded the mother cow, the mother stood on the heights and she

along with the calf made a bellowing sound. She remained above the mortal, and becoming the lightning, she threw back the garments of darkness.

30. Now begins another theme in the hymn, pertaining to the mysteries of life and death.

The life (*jivam*), breathing (*anat*), moving fast (*utragatu*), is at rest (*saye*); rushing (*ejat*), it is firm (*dhruvam*) in the middle of habitations (*madhya a pastyanam*). The immortal self of the Dead (*jivah mrtasya*), having the same birth-place with the mortal (*amartyo martyena sayonih*), wanders about (*carati*) at his own will (*svadhabhih*). The body is mortal and the self is immortal. Both are united like brothers having a common origin. Again, in a very abstract form there is a reference to the difference, when the soul is confined in the body and when it comes out of it as a free entity.

31. Now we have a reference to the cosmic creator and protector (*gopam*), and the same cycle of birth and death, bondage and freedom.

I have seen the protector (*apasam gopam*) who does not stumble down (*anipadyamanam*), who wanders (*carantam sah*) hither and away (*a ca para ca*) along the paths (*pathibhih*); going together (*sadhrichih*), going all round (*visucih*), hidden (*vasanah*, covered or wearing robes), he moves about (*a varivartti*) within the world (*bhuvanesu antah*).

God and the souls are both invisible, the soul is not always cognizant of God's existence, whilst God is always cognizant of the existence of souls. According to the eternal law of God, the souls move about in the cycle of life and death, according to their own actions, good, bad or indifferent (the Law of Karma) throughout the universe, and the Supreme God is the ordainer.

The poetic imagery of the cowherd is beautiful. He never falters in his steps. This way or that way, he is always seen moving with the flock, and all round the flock. So often he gets hidden, moving about within the fields. *Gopa*, in this sense is the ordainer.

32. He who created this (*jah im cakara*) does not know this (*na so asya veda*); from him who saw this (*ya im dadarsa, tasmad*), verily this is indeed hidden (*hiruk it na*). He is shrouded (*parivital*) within the womb (*antah yona*) of the mother (*matuh*); he who has many off-springs or many births (*bahu-praja*) enters suffering (*nikrtim a vivesa*).

Bahu prajah, may also mean 'one who has gone through many births' (*Sayana*), also the same, *bahujanma* (*Daya*.) *Nir-rti* is the earth

or the place of bondage and suffering.

33. Now we take up the theme of cosmic creation. The sky or celestial space is my father (*dyauh me pita*), the progenitor (*janita*); here is my navel (*nabhuh atra*). This vast earth is my mother, the friend (*bandhuh me mata prthivi mahi iyam*). Within the two vessels (*camvoh*) held upside above (*uttanayoh*) is my place of birth (*yonih antah*). Here the father produced the pregnancy of the daughter (*atra pita duhituh garbham a adhat*).

34. I ask thee (*prcchami iva*) of the ultimate limit of the earth (*param antam prthivyah*); I ask of (*prcchami*) that where (*yatra*) is navel of the world (*bhuvanasya nabhih*). I ask thee (*prcchami iva*) of the semen of the strong horse (*vr̥sno asvasya retah*); I ask of the ultimate abode of speech (*prcchami vacah paramam vyoma*).

35. The answers of the above questions follow in this verse :

Thus altar (*iyam vedih*) is the ultimate limit of the earth (*para antah prthivya*); this sacrifice (*ayan: yajnah*) is the navel of the world (*bhuvanasya nabhih*). This Soma (*ayam somah*) is the semen of the strong horse (*vr̥sno asvasya retah*); this Brahman (*brahmayani*) is the ultimate abode (*paramam vyoma*) of speech (*vacah*). Speech (*vac*) is not the ordinary spoken word; it is the transcendental inspired knowledge, the source of which is the Supreme Reality. There is the *saptanama* or seven names mentioned elsewhere also.

36. The seven embryos (*sapta ardhagarbhah*), the semen of the world (*bhuvanasya retah*), stand up for their separate functions (*tisthant vidharanti*) through the ordinance of Visnu (*visnoh pradisah*). They with their thoughts (*te dhitibhih*), they, wise, with their mind (*manasa te vipascitah*), encompassing (*paribhuvah*) remain encircling all (*paribhavantī visvatah*).

37. I do not understand this (*na vi janami idam*), like which I am (*madhiva asmi*); I roam about in hiding (*ninyah*), enwrapped in thought (*sam naddho manasa carami*). When there came to me (*yada magan*) the first—born off-springs of the R̥ta (*prathamaja r̥tasyad*) immediately after that (*at it*). I enjoy a portion of this speech (*vaco asnuve bhagam asyah*).

38. Here is a verse which supports the doctrine of the cycle of births and deaths, enjoined by the Veda. Rearwards (*ap̥ni*) and for-

wards (*prāṇi*) too, are held by *svādha* (*eti svādhyā grāhito*), becoming immortal, having the same origin as the mortal (*amartyah martryena sojanih*). These two (*ta*), eternal (*sasvanta*), moving around (*visucina*), go in different directions (*viyanta*). They understand the one (*ni anyam cikyuh*); they do not understand the other (*na ni cikyuh anyam*).

There are two sorts of people; people of one group who have seen the truth; and of the other who have not. One group of people always move forward, from lower life to the higher one, the other go round without an escape from the bondage.

39. Upon which *aksara* (song—syllable, or indestructible) the supreme position (*parama vyoman*), all the gods (*visvedevah*) have been taking their seats (*adhi niseduh*); what can he do with the knowledge of *ṛca* (*kim ṛca karisyati*) who does not know that (*yas tanna veda*)? They who know this (*ya it tad viduh*), verily, they sit together (*ta ime sam asate*).

40. This is a verse, dedicated to cow (earth and speech); love and regards to cow.

Eating good barely grass (*su-yavas-at*) may you be indeed happy (*bhagavati hi bhuyah*); then may we be happy (*atho vayam bhagavanto syama*). O, cow, thou shalt not be hurt (*aghnye*)! always (*visadanim*) eat grass (*addhi tṛnam*), drink clear water (*piba suddham udakam*), wandering about (*acaranti*).

41. The pink cow (*gauri*) has made a bellowing sound producing waters (*mimaya salilani takṣati*); she (*sa*) becoming one footed (*ekapadi*), two-footed (*dvipadi*), four-footed (*catuspadi*) eight footed (*astapadi*), nine-footed (*navapadi*), is with a thousand syllables (*babhuvasi sahasra-ksara*) in the supreme heaven (*parama vyoman*).

Here cow is speech; the waters produced are some kind of transcendental happiness (referred earlier). In the lower world, the speech is one-footed etc., but in the transcendental realm (which is its natural position), it has thousands of syllables (so much so that it is soundless integrated whole).

42. From her the oceans flow out here and there (*tasyah samudra adhi vi kṣaranti*); thereby are alive the four directions (*tena jivanti pradisas catasrah*); thence flow the syllable (*tatah kṣarate aksaram*); all live upon that (*tad visvam upajivati*).

The life is poetry; the entire vocabulary is the *sindhu* or ocean. The syllables first appeared as ocean; the ocean is the language that

one speaks, the total vocabulary.

43. I see the smoke of the cowdung at a distance (*sakamayam dhumani arat apasyam*), above of this that is all around and that is below (*visuvata par ih ena averena*). The horses (*virah*) have cooked (*apacanta*) the spotted bull (*uksanam prsnim*). They became the first dharmas (*tani dharmant prathamani asan*).

Dayananda translates *uksanam* as *sucakam* (सुकम्), the cloud that impregnates with water; *prsnim* is *akasa* or space; and *virah* are people well-versed in knowledge; *apacanta* is the practice of austerity by leading a disciplined life. "The horses have cooked the spotted bull" carries no sense. The smoke from cow-dung has also no direct relevancy here. It is rhetoric: the fire is the fire of austerity, and it produces the virile smoke (महिम्नं बह्मस्यैकमिन्द्रोक्तमग्निवृद्धम्—*Daya*).

44. Three steeds with manes (*trayah kesinah*) look on from time to time (*rtuttha vi caksate*). One among them effects a share during the year (*samvatsare vapate ekah esam*). One grazes on the entire world (*visvam ekah abhi-caste*) with its powers (*sacibhiti*). Of one, the flight is seen (*dhrajith ekasya dadrse*), not the form (*na-rupam*).

Saci=karma (Nigh. II. 1), power.

By *trayah kesinah* (three steeds), Dayananda interprets Vayu (air), Vidyut (lightning) and Surya (the sun); *kesinah*=shining.

45. Speech (*vak*) is divided as four quarters (*catvari parimita padant*); the poets who have intuition know them (*tam viduh brahmanah ye manisinah*). Three of them, concealed in the cave, do not move (*guha trini nihita nengayanti*), the fourth of the speech, men speak (*turiyam vacah manusyah vadant*).

Commentators have given an extensive thought to the four divisions of speech: the four Vedas; the four kinds of words,—noun, verb, preposition and indeclinables (particles); or the language of the *mantras*, the *kalpa*, the *brahmana*, and *laukika* or current speech; or the languages of serpents, birds, insects and man; or they may be *para*, audible; *pasyanii*, visible; audible only to sages and saints; *madhyama*, intelligible or expressive, proceeding from the heart; and *vaiklari*, articulate, as residing in the mouth, and enunciated by the palate, lips, tongue etc; or again, they may be of the three upper worlds and of the world of man.

46. They speak of Indra, Mitra, Varuna, Agni, then he is the *suparna garutman*. What is one, poets speak in many ways (*ekam sad*

vipra bahudha vadanti), they speak of Agni, Yama, Matarisvan.

47. The ruddy birds rise up to the heaven (*harayah suparnah ut patanti divani*), to the dark path (*kṛṣṇam niyaṇam*) robed in waters (*apo vasaṇah*). They have come back hither from the abode of *ṛta* (*te a vavr̥tran sadanāt ṛtasya*). Immediately after that the earth is soaked with glee (*at it ghr̥tēna pṛthivī vi udyate*).

48. Twelve spokes (*pradhayah*); one wheel (*ekam cakram*); three navel-nails (*nabhi*); who, indeed, has known this? Therein together (*tasmin sakam*), like poles (*sankavah*)—three hundred and sixty have been placed, not in the least shaking (*calacalasaḥ*).

49. Stanah, breast; *sasayah*, lasting; *mayobhuh*, producing vitality; *varyani* (covetable, worthy of being accepted); *ratnadhah*, bringing gems; *sudatrah*, well-giving, freely giving; *kah*, maketh. What lasting breast you have, producing vitality, with which you nourish all that is covetable, which brings gems, which possesses prosperity, and which is freely giving, O Sarasvati, may you make that here for us to drink.

Sarasvati is here invoked as mother.

50. The *devas* performed a sacrifice with sacrifice (*yajna*); they became the first *dharma*s. Lo, these greatnesses resorted to the heaven, where the ancient Sadhyas, the gods, the *devas* are

51. This water comes up and down alike day by day. They, the *parjanya*s, enliven the earth; Agnis, the fires, enliven the heaven.

Agni=Vidyut (lightning), *parjanya* clouds; *udaka*=water—*Daya*.

Water goes up and down day by day alike. This water in the mystic sense, is only some kind of transcendental joy, which migrates from the earth, the *annamaya kosha*, to the innermost realm, *vijñānamaya* and *anandamaya koshas*, the heaven, and then from the innermost realm comes back to the outermost.

52. The divine bird, the great bird, the child of waters, of herbs, worthy to be seen, who brings satisfaction with rains, in the rainy season, that Sarasvat, I invoke again and again.

Sarasvat, is one in which many currents meet; in this sense, a great person of repute and scholarship (*Daya*).

Apam=of the *antariksa*, midspace

The Atharva-veda reproduces almost the whole of this *asya varna-sya* hymn in two smaller hymns (IX. 9 and IX. 10) of 22 and 28 verses respectively.

We have already said that there is a reference to 23 verses of this hymn in the Nirukta, some of the important derivations of Yaska are as follows :—

1. Bhrata, brother, is derived from √भृ to take; he takes a share of patrimony, or he is to be brought up. His third brother is butter-backed (i.e. Agni).

Seven is an extended (सप्त) number. There are seven rays of the sun (IV. 26).

2, 11, 12, 13, 48. Seven yoke the one-wheeled car, i.e. the car which moves on a single wheel *Cakram*, wheel is derived from √चकृ, to repel or √चरु, to move; √कृ, to go. The word *nama*, (नाम) name, is derived from √नमृ, from being drawn up; the seven rays draw up the juices for him.

The three-navelled wheel (*trinabhi cakram*) is the year with its three seasons, summer (*grisma*) rainy (*varsa*) and winter (*hemanta*); a year is called *samvatsara*, because people live together by them. *Grisma*, is summer, because juices are swallowed during this period, and; rainy season is *varsa*, because during this time it rains. Winter is *hemanta*, because it is full of snow. Again *himam*, snow, is derived from √हृ, to injure, or from √हृ, to hasten.

Five spoked (I. 164. 13) are five seasons of the year, taking the winter and the dewy season together. Six *aras* are said to be inserted (I. 164.13). This is with reference to the six seasons, which are inserted in the navel as spokes. Again *sat*, six is derived from √सह, *sah* to bear.

One wheel and twelve felines (*pradhayah*) (I. 164. 48), and *twelve spoked one* (I. 164. 11). These are with reference to months. A month is called *masa*, from measuring; *pradhi* is felly, since it is well-secured.

The reference to the fact that in it are placed together 360 (I. 164. 48) *sanikas* or spokes, this is in reference to 360 days (day+night) in a year. Then we have 720 figure (I. 164.11), this is when days and nights are counted separately (Nir. IV. 27).

16. The word *andhas* (I. 164. 16), blind, is so called, because no attention can be fixed in it, or because nothing is visible. The word *andhas* elsewhere is a synonym of food also; because it is to be sought (*adhiyanyam bhavati*) (Nir. V. 1).

21. *Suparna*, for birds is *supatana*, i.e. rays of sun falling in a beautiful manner, invoke or move toward the portion of immortality (*amrita* = water), i.e. of water, with consciousness. The lord, guardian of all created things, is the sun. The lord, guardian of all the senses, is the soul. (This is the *adhyatma* explanation). The birds, *suparna*, are the senses, easily going astray, vigilantly invoke, i.e. move towards the portion of immortality (*amrita* = *bhagam*). He, the wise one, approached me, the immature (*pakam* ; *pakam* is immature, i.e. one who is to be matured. The soul is such (Nir. III. 12).

26. Cow is called *aghnya* because she is not to be killed (य॒द्वि॒ह॒त॒), or she is the destroyer of sin (Nir. XI. 43).

27. This is self-explained, by the mere reading of it. (Nir. XI. 45).

28. The cow lowed after the calf, who blinks, or who does not blink, i.e. the sun. On its forehead, she made the *hin* sound for recognition. She lows like *mayu*, i.e. the sun. This is the atmospheric speech. This is the giver of warm milk, say the ritualists. *Dhenu* is derived from √द॒, to suck, or from √दि॒, to nourish (Nir. XI. 42).

29. Here he thunders, surrounded by whom the speech utters a lowing sound, i.e. makes a noise, or like *mayu*, i.e. the sun. This is the atmospheric speech. The word *vavrih* is a synonym of form, because it covers; √व॒ to cover. Having overspread the earth with rain, it draws it back again (Nir. II. 9).

32. Yaska refers to the ascetics who say that "people having many children fall into calamity (बहु॒प॒त्र॒ण॒ नि॒वृ॒त्ति॒नि॒मि॒षि॒ते॒), but according to the etymologists, it refers to the phenomenon of rain. He who made it (य॒द्वि॒ह॒त॒); the verbs to make (क॒रो॒ति॒), to scatter (कि॒रति॒) are used in connection with the phenomenon of rain. "न॒ चो॒ म॒स्य॒ वेद॑", i.e. he did not know of it, i.e. the middle one (or to *cloud* even). He the middle one who saw it-concocted by the sun alone knew of it. *Maturyonau*, मातृ॒यो॒नौ, or in the womb of the mother; mother (*mata*) means atmosphere, in it the beings are measured out (नि॒रु॒ + √मा॑); womb means atmosphere. This is a vast region encompassed by air. This other meaning, i.e. a woman's womb (*yoni*), is derived from the same root also; it is surrounded (by sinews and flesh perhaps). Multiplying greatly, he reaches earth through the phenomenon of rain (Nir. II. 8).

33. *Bandhu* or relative. Here is my uterine relative. Relative (*bandhu*) is so called from being connected together (स॒म्ब॒न्ध॒नात्). Uterine or *rahish* is so called from being fastened together (सं॒न॒ह॒नात्). It is said, children are born fastened to the ambitions, thence the near relatives are called as having a common ambition, or a common tie. A near relative (स॒न्नि॒हि॒) is so called from being well-known (स॒ज्ज्ञा॒तात्). The womb (यो॒नि॒) is within the two wide spread world-halves. Widespread (*uttana*)

i.e. spread very wide, or spread very high. There father bestow the life germ on the daughter, i.e. the rain cloud on the earth (Nir. IV. 21).

37. *Na vijanami yadi vedamasmi*, quoted as an illustration of apprehension arising from a particular state (*paridevana*) in the context of a description of *parokṣakṛta*, *pratyakṣakṛta* and *adhiyātṛk* (indirectly addressed, directly addressed and self-invocations, Nir. VII. 3)

40. Nothing very particular, Nir. XI. 44—A section dealing with cow

41. Fashioning waters, *gauri* lowed one-footed (*ekapadi*) with the middle (*madhyami*, air); two-footed (*dvipadi*), with middle air and the sun; four-footed (*catuspadi*), with the quarters (*dik*); eight-footed (*astapadi*), with the quarters and intermediate quarters (*dik* and *avantara dik*); nine-footed (*navapadi*), with the quarters, intermediate quarters and the Sun. Thousand syllabled (*sahasra aksara*), i.e. having much water in the highest heaven (Nir. XI. 44).

42. *Tasyah samudra adhi vi ksaranti*, i.e. oceans flow down from her, i.e. the clouds pour rain, and all the created beings, dependent on the quarters, live thereby. Thence flows the imperishable water; on that all created beings live (Nir. XI. 41).

44. *Trayah kesināḥ*, three lights (having long hairs) perceive at the proper season, i.e., they behold at the right time. One of them strews in the year (*samvatsare vapata eka esam*), i.e. fire burns the earth. One beholds everything with its actions (*visvam ekah abhicaste sacibhiḥ*); i.e. the sun. Of one the motion is seen, but not its shape, i.e., the middle one (Nir. XII. 27).

46. *Garutman*, is so called because he is praised (*गर्ग्यमानं गरुणवान् गृर्वर्त्मा महत्वेति वा*), or whose soul is mighty or whose soul is great. He to whom the hymn is addressed and the oblation is offered is this very terrestrial Agni. These two higher luminaries receive praise and oblations under this appellation incidentally only (Nir. VII. 18).

47. *Kṛṣṇam niyānam*, (*nirayanam*), the dark egression, i.e. the night of the sun. Bay steeds having beautiful wings (*harayah suparna*) are the draught-animals, i.e., the rays of the sun. When from heaven, from the common dwelling place of waters, i.e. the sun, they turn towards the earth, the latter is made wet with clarified butter, i.e. water, *ghṛta*=water, since it is derived from \sqrt{g} , to besprinkle (Nir. VII. 24).

50. Yaska refers to a Brahmana passage in connection with this verse (Ait. Br. I. 16); Agni was the victim. They immolated him; with him they made sacrifice, *yajna*. Those were the first ordinances (*dharmaṇi prathamani*).

51. The verse is explained by mere reading of it. Uniform with

days, this water goes up and falls down again. Clouds bring new life to earth; fires animate heaven (Nir VII. 23). See for Asya Vamasya Hymn, the work of C. Kunhan Raja, Madras, 1956, with Bhasyas of Sayana and Atmananda; and R. V. Vaidya's astronomical interpretation).

Hymn-165

For the verse 7, see Nir. VI. 7.

2. *Brahmani*, the increasing or extending wealth (Nigh. II. 10), or food (Nigh. II. 7)—*Daya*.

Syana = *asva* or horse (Nigh. I. 14).

3. *Mahinah*—महिमाद्भूतः, man of repute, respectable—one with reputations—*Daya*. (महति मह्यते पूज्यते वा तत् महिनाम्. Unadi, II. 57).

Samprechase, you require what is right, समीचीनं पृच्छसि—*Sayana*.

Subhanair vocet, you ask of the people with kind words, which is the way? See Yv. XXXIII. 27 also.

4. See Yv. XXXIII. 78.

5. *Antamebbih*, near, close at hand (Nigh. II. 16).

6. *Tuvisman*, strong (Nigh. III. 1).

9. *Maghavan*, the one with huge wealth and prosperity (*Daya*).

Anuttama te maghavan nakirnu na, there is nothing which has not been inspired by you (*Daya*.); whatever is said by thee, Indra, is true (*Sayana*). *Anuttam*, which is not sent or driven away (*Sayana*); मन्त्रेस्तिम् or not inspired—*Daya*.

12. *Anedyah*, worthy of praise, अनेह्य (Nigh. III. 8) *Daya*.

13. *Esam bhuta naveda ma rianam*—Be not uncognizant of my merits. *Navedah*, the one free from pains (*Daya*.).

15. A *yasista*, come and be accessible; *mandaryasya karoh*,

capable of conferring delight; capable of having good qualities, actions, and behaviours (*Daya*).

Isam, vyjanam, jiradanum, food, strength and long life. *Daya*.
(यन्त्र, बलम्, जीयन्म्).

Hymn-166

For verse 6, see Nir. VI. 30.

3. Umasah, the one offering protection. (अवितार—*Sayana*; रक्षण-
दिकर्तारः—*Daya*.).

4. Tavisibhih, by strength, (बलैः, *Daya*.)

5. Harmya, beautiful houses.

6. Pasvah, sudhiteva barbana, as a well-hurled weapon wounds the animal (deer). *Krivih-dati*, having sharp teeth (Nir. VI. 30), the one with biting or violent teeth—*Daya*.; missile teathed (विशेषणकोल दन्तैः—*Krivih-dati*—*Sayana*).

Sayana connects *pasun* with *krivirdati*, the missile of the winds; because he says when the wind blows, animals are withered or chilled.

Arista-gramah—Since when the wind blows the animals are withered or chilled, such villages where needs no violence; peaceful villages, free from danger.

8. Tanayasya pustisu, in the interests of the children, for the well-being of children, (children or descendents).

9. Vavṛte (वावृते)=*vavṛte*, ववृते (*Panini* VI. 1. 7).

Prapathesu khadayah, *prapatha* is a rest-house for the travellers on high ways, for lodging and boarding (meals, *khadayah*).

10. Sam-mistah, well mixed (सम्यक् मिश्रिता —*Daya*.).

11. Sujibvah, with fine speech, truthful in words, sweet-tongued.

12. Aditeriva vratam, act or obligations of Aditi (the fine attitude of mid-space); *aditi*=*antariksa*; *hrunati*, goes in a crooked manner.

13. *Jamitvam*, the enjoyments of pleasure and pain (*Daya*).
14. *Parinasa*=by many (Nigh. III.1).
15. *नयां=नयं=we*.

Hymn-167

2. *Samudrasya cit dhanayanta pare*, bearing or collecting wealth, even on the farther shore of the sea (or on the other bank); a metaphorical usage for the winds bearing wealth (i.e. rain) from long distance beyond the skirts of horizon.

3. *Ghrtaci*, night (Nigh. I. 7).

Upara, the upper direction (Nigh. I. 6).

Gaha caranti manuso na yosa, going in the darkness of the sky, as if it was in privacy or in secret, like the wife of a man, who is brilliantly attired, remains in the privacy of female apartments (*Sayana*).

Sabhavati vldathyeva samvak, distinguished in learned assemblies; this may refer to lightning also which at times shows itself as if in an assembly, *sabha*. In the Vedic days, ladies also used to participate in the learned assemblies of scholars in public on equal basis.

4. *Sadharanyeva*, with a common woman, woman in general; like young people in company of ordinary woman. (This refers to lightning, and winds).

Rodasi, sky and earth.

5. *Rodasi*, in this verse has also been taken as lightning by certain commentators or the wife of Maruts—*रोदसी मरुतस्त्री विद्युत् वा एवमादिशेयमपि—Sayana*).

Asurye, in the clouds.

Asurya-iva, like a *Surya* (सूर्य), the wife or daughter of *Surya*. Solar light (*Daya*).

7. *Vṛsamana ahamyuh sthira, ahamyuh*, high-minded, (*Sayana*);

vṛsamana, one who is inclined to impregnate (*Daya*.); one inclined to rain (वृष्ट्यादि यथेष्टमनस्का—*Sayana*); with *ahamkara* or self-mindedness and stationary.

8. *Vavṛdhe im maruto dativarah, im, ६*, from all sides, *pratyaksam*; when the offering is presented (*dativarah*)—promotes this your increase.

Dativarah-(यो दाति दानं वृणोति स—*Daya*.) the one who is liberal in giving; the one who of his own will gives liberally.

Hymn-168

1. *Yajna —yajna, in all yajnas. Tuturvanih*, with a speedy movement.

2. *Vabrasah*, one who goes with speed—*Daya*.

Svatavasah, one who goes with his own strength and initiative.

3. *Tipta-ansavah*, with well-nourished branches, or well-nourished limbs, or highly potent (or activated) solar rays (*Daya*.). The term has been also used in connection with Soma creeper.

Duvasah, maid-servants—*Daya*.

Rambhinī, a lady well-versed in house-hold duties—*Daya*.

Amsesu, on shoulders, perhaps lances suspended on shoulders of Maruts.

5. *R̥sti-vidyutah*, possessors-of double-edged sword, shining like lightning.

Hanu, chin; jīhvaya, by tongue or speech.

Etasah, horses; *yamani*, on the paths.

6. *Rajaso mahasparam*, light of the vast region; the great cause of the geo-sphere—*Daya*. This may indicate the limits of rains.

Rajas, regions, also water.

7. *Amavati*, the one full of knowledge.

Svarvati, the one full of happiness.

Ratih, liberal gifts (*danam*)—*Daya*.

Asurya iva janjati, like all-subduing force of the *Asuras*. Just as *asuras* plunder and give to others, so the winds plunder the clouds to enrich the earth.

8. *Yadi* (यदि)=*yadi* (यदि). (*Panini* VI. 3.135).

Ghritam=water.

Pavibhyah, solar rays like a thunderbolt.

9. *Pṛsni*, the sun.

Sapsarasah, those who are in moving (*Nigh.* III. 14).

Stomah, a dialogue in questions and answers. *Mandaryasya*, of him who gives happiness to all.

This verse occurs at I. 165. 15; 166.15; 167. 11; and 168.10.

Hymm-169

For verse 3, see *Nir.* VI. 15.

1. *Varuta*,=*varita*, the one who accepts or agrees

Sumna, happiness, pleasures.

2. *Visvakṛstih*, all men; people in general—*Daya*.

3. *Rstih*, availability; attainment.

Sanemi, old (*Nigh.* III. 27).

Junanti, attain.

Susukvan, the purifiers (सोचक.)—*Daya*.

4. Rayim, wealth including milk and dairy products.

Daksinaya-iva, like the one given as *daksina*, a fee liberally given.

Ratim, दानम्, a gift, a present.

Vajalh, with food etc.

5. Tve rayah indra tosatamah, here *rayah* may mean riches, wealth or even friends or kinsmen (then Maruts here)

6. Tirthē naryah paunsyani tasthuh, like the manly energy of an enemy in the field of battle; *tirthē*, battle; Dayananda interprets *tirthē* as a boat to carry across and *na aryah*, like a rich businessman (*vaiśya*); *naryah* may mean enemies too

7. R̥navanam, one in debt, débtor (*Daya*.); a contemptible enemy (*Sayana*). The cloud is a debtor to the winds for its water content.

8. V̥isvajanya, for the creator of universe.

Suradhah, one who contains in himself the penetrating (causing injury) solar rays.

Go-agrah, (*gavah*, गवः=solar rays), the one who has rays in the fore-front.

Hymn-170

For verse 1, see Nir. I. 6.

1. There it seems, it does not exist; i.e. there is no today (*nunam*) nor indeed tomorrow. Today (*ad̥ya*), on this day (*asmin dyavī*). *Dyuh* is a synonym of day because it is bright (*dyut*). Tomorrow (*svah*) the time that is still expected. Yesterday (*hyah*), the time that is expired. "Who knows that which is yet to come (i.e. the future? This other word, *adbhutam* (wonderful)=*abhutam*, i.e. something, which, as it were, is unprecedented. "The mind of another is apt to waver" (*anyasya citam abhisancarenyam*), i.e. fickle. Another, a person not to be introduced (*anyasya*), to good people. *Citam*, mind is derived from *cit*, to know. *Utadhitam vinasyati* (lo! the expected is lost), assigned, i.e. a thing intended (for offering) Nir. I. 6.

2. Samarane, in battle (Nigh. II. 17).

Bhratah agastya, friend *agastya*. Agastya, the person full of enlightenment—*Daya* (An interchange of benefits; presentation of oblations by one; the reward given by the other—*Wilson*).

4. This refers to Indra or Agastya (*Wilson*).

Amṛtasya, never-dying immortal soul, with consciousness (*cetanam*).

5. Vasupati, the lord of riches.

Mitrapati, the sustainer of friends.

Marudbhīh, by the learned people—*Daya*.

Hymn-171

1. **Mucadhvam asvan**, let loose your horses; take the horses out of car that you may not come back to the sacrifice in anger. *Wilson* thinks that this hymn indicates a trimming between the worships of Indra and the Maruts.

Maruts, learned ones: brave persons, vital breaths.

Namasa, with salutation or with food (*Daya*). (Nigh. II. 7). **Turanam**, those moving with speed. *Helah*—disrespect.

2. **Stha** = (स्थ) *stha* (स्थ).

Vṛdhasah, the prospering ones.

3. **Maghava**, worthy of reverence—*Daya*.

Vanani, वञ्जीयानि, worthy of possession and enjoyment.

5. **Sthavirah**, an experienced old person; the grateful one. (स्थवरो वृद्धः—*Daya*).

6. **Avayata-helah**, one free from disrespect and disrepute.

Hymn-172

1. Yamah (यमः)—Movement.

Ahībhanavah, the illuminator of clouds—*Daya*. = अहीयमान-प्रकाशः
= lights never diminishing (*Sayana*).

Sudanavah, the liberal givers, सुदु दातार—*Daya*. सोमनवान्—*Sayana*.

2. Saruh, the double edged sword which is the killer of evil ones.

3. Tṛṇaskandasya, of the one with a blade of greed; of the one who is encouraging greed.

Hymn-173

1. Gayat sama nabhanyam, sing the heaven-ascending Samas. Samas are the hymns which the *udgātṛ* chants: *nabhanyam* नभसि साधु (नभस्यत्वयेन सस्य न, a transposition of letters), pervading throughout the space—*Daya*.

Gavah, cows; as if, rays (किरणा इव); *dhenavah*, cows giving milk; *adabdhah*, unimpeded; not permitted to be killed (हितुमयोग्याः—*Daya*).

2. Maryah, the mortal; *yajatrah*, invoker; *mithuna*, pair of man and woman.

Vṛṣa, showerer of true knowledge; *vṛsabhīh*, by them who enlighten—*Daya*.

3. Krandat asvāh, as a horse neighs; *naya-manah*, the one carrying things; this perhaps refers to the roaring sound of the fire (*Wilson*). *Saradah*—autumn.

4. Cyautnani, the Stotras or praises—*Daya*. It is, properly, causing to fall down; firm, hard (ज्यावद्विदुषि दुर्गानि स्तोत्राणि कर्माणि स्वकीयानि क्षामयन्ति वा—*Sayana*).

Dasma-varcah, with valour dominating over enemies.

5. Varabrusah, good-looking, charming.

6. *Opasamiva dyam bhartti*, he upholds the sky; *opasam*, near to, i.e. earth and sky as contiguous to heaven,—*iva*, अत्यन्तं सम्बन्धम्, quite close and contiguous—*Daya*.; also a horn—*Sayana*. He upholds the sky as easily as a bull bears his horns.

7. *Samatsu*, in the battles (*Daya*).

8. *Samudra*, in the midspace or *antariksa*—*Daya*.

Gauh, speech.

Eva एवा=*eva* (एव).

10. *Vispardhasah*, envious in particular (परस्परं विषेयतः स्वर्घमानाः—*Daya*).

Mitrayuvah, friend to the allies; *madhyayuvah*, learned ones maintaining neutrality.

Purpatim, master or mayor of a city.

11. *Juhuranah*, with mind averted, with a crooked mind (दृष्टेर्बुद्धिः—*Daya*).

Tirtha na tatrsanam, like a lake to a thirsty.

12. See also Yv. III. 46.

Yavya, as if river (Nigh I. 13).

Gih, truthful speech.

13. *Harivah*, possessors of horses—*Daya*.

Gatum, to the earth.

Isam vrjanam jiradanum, food, strength and long life.

Hymn-174

For verse 2, see Nir. VI. 31.

1. Tarutrah, one who takes us across the ocean of miseries —*Daya*.

Asura, one like a cloud —*Daya*.

2. Mṛdhra-vachah—*mṛdu-vacah*, one with soft, sweet and refined speech.

Saradīh, pertaining to autumn.

Dano visa indra mṛdhravacah—Indra, make the tribes liberal and sweet in speech (Nir. VI. 31).

Purukutsa, the one having numerous rays potent like thunderbolt—*Daya*.

You have made the subject (rain), soliciting forbearance, descend (in showers); when you had rent as under the gliding, world filling (clouds), then, irreproachable one, you did make the waters flow in channels and did open the chief cloud for young *purukutsa* —(*Sayana*).

3. Vṛtah Indra, O the accepted and acknowledged Indra (the head of a state).

Surapatnih, the wives of the brave.

Asusam agnim, fire strong enough for smelting.

Puruhuta, respected by many—*Daya*.

Vṛtah surapatnih, to the cities inhabited by *raksasas*.

Raksah simbah na etc. protect or defend like a lion. As a lion protects the forest, in which his lair (*dame*) is, from the depredations of other animals.

4. Arnansi, waters.

Gah, earth; *hari*, two horses driving the chariot.

5. Kutsam, the thunderbolt (वज्रम्).

Rjra, straight and direct moving.

Asva, (अस), two horses.

6. **Mitrerun**, enemies of friends.

Aryamanam, the judicial officer.

7. **Arka satau**, in the distribution of food.

Dasaya, for the Sudras.

Danucitrah, actions pertaining to unusual liberal gifts.

Tisrah, three regions, or the best, ordinary and the worst. Sayana refers this to 'three states of the earth, identical with three rituals of *darsa* or lunar periods, the *pasu* or victim, and *soma* or libation, or as implying earth, firmament, and heaven.

Kuyavacam, those who speak in favour.

Ku-yava, rotten barley (cf. L 104.4 for Kuyava, vagrant, or कुर्वन्ति).

Sirah, nerves or veins.

Na bravantih, like flowing rivers.

Paraya turvasam yadum svasti, you have protected; *svasti*, without loss or detriment; *paraya* पारय may mean, bear across, convey over in safety.

Hymn-175

1. **Harivah**, O, the one possessing excellent horses.

2. **Matsarah**, pleasure giving.

Sahavan (सहवन्)—*saha-van* (सहवान्).

Pr̥tanasat, overthrower of hosts—or armies. (प्रतनां नृसेनां संहृते येन सः—*Daya*).

3. *Dasyum osah*, burn the evil mischievous person.
4. *Susnaye*, the one who harms others and exploits
5. *Vṛtraghna*, the killer of *Vṛtra*; the sun who disperses the clouds.

Madah, intoxication; pleasure (हृदः—*Daya*). *Kratuh*, big achievements.

Hymn-176

2. *Vesaya* (वेसाय)—*vesaya* (वेसाय), food (*Daya*).
- Girah*, speech; *vṛsa*, adept in agricultural operations.
3. *Panca*, five; five classes in society;—*Brahmana*, *Ksatriya*, *Vaisya*, *Sudra*, and *Nisada* (cf. I. 7.9).
4. *Surih*, a learned person.
- Dunasam*, one destroyed with difficulty.
5. *Dviharhasah*, one who succeeds on account of his two attributes, learning and efforts (*Daya*); doubly devout.
- Arkesu*, in prayers; in well-cooked food.
- Sanusak*, combination or co-ordination.
6. *Purvebhyah*, *jaritṛbhyah*, the earlier seekers of the science of yoga, or ancient encomiasts.

Hymn-177

1. *Kṛtinam*, cultured persons.
 - Purubutah*, respected by all.
 - Madrik*, desirous of fulfilment of passions (or desirous of the oblations).
- In this and subsequent verses, we have terms of alike nature;

वृषभ, वृषणा, वृषभस्तः, वृषभपातः, वृषभ्यां वृषभ, *varsa* (वर्ष) and (वर्षाणि) *varsanam* are showering, shedding; effusing; *vrsana* (वृषण) may be horses; the car is *varsana* (वर्षण); Indra is *vrsabha* (वृषभ); the Soma is *vrsan* (वृषन्), and so on

Dayananda translates *vrsabhih*, as exceedingly strong (प्रतीव बलवान्), *vrsana*, as strong horses (वृत्तिष्ठावन्मौ); *vrsanah*, as strong youths; *vrsabhasah* as bulls or creatures with all round strength and vigour (परिवर्तितबलक); *vrsarathasah*, as strong cars; mighty carriers; *vrsanam* as strong (वृद्धम्), *vrsabhyam*, the two strongs, and so on.

4. Brahmani, riches, wealth (Nigh. II. 10)

Harī (हरी) (dual), two horses; two powers, electrical and gravitational attractions.

Mlyedha, from *medha*; Sayana interprets it as a victim of sacrifices; one which is further enlightened, when something is thrown in it. (मियेध प्रक्षेपेणेनैकः प्रदीपनं यद्य सः—*Daya.*).

Hymn-178

1. Srutth, knowledge acquired by hearing (श्रोतव्या विद्या)—*Daya.*

Uti, protection; *jaritrbhyah*, for adorers.

2. Svasara, the sisters (day and night).

Gha (घा)=gha (घ)=*eva*.

Yonau, गृहे, in the house (*Daya.*).

Sutukah, such ladies as are always prepared to accept the best.

3. Prtsu, in the battles (*Daya.*).

4. Prakhadah, good eater.

Prksah, the enquired one; the desired food.

5. Dayananda translates *isam* as the inspiration for work प्रेरणम्, *vrjanam* as strength, and *jiradanum* as the consciousness (cf. I.177.5); otherwise the terms also mean food, strength and long life.

Hymn-179

For verses 4 and 5, see Nir. V.2 and VI.4 respectively.

1. Dosah, nights; vastoh, days; usasah, dawn.

Vṛsanah patnih jagamyuh, let husbands approach their wives.

2. Rtasapah, disseminators of truth.

Patnih vṛsabhīh jagamyuh, let wives be approached by their husbands.

Ajlm, battle.

Mithunam, pairs of husband and wife.

4. Lopamudra, hiding in shyness is the characteristic of whom, such a lady (लोप एव चाक्षुः दमन्तात् शययकारिणी वस्य। सा—*Daya*.). The verse refers to the sexual coitus during the climax of passions.

Nadasya ma rudhatah kama agan—Here *nadah* means a seer, *ṛsi*; it is derived from *nad*, नद्, meaning to praise. "The love of the self-controlled seer has come to me"—self controlled (*rudhatah kamah*) i.e. of one who is celibate and who has controlled himself with regard to procreation, has come to me. It is said that with these words, the seer's daughter wailed (a legend says that seer's daughter is Lopamudra, wife of Agastya).

5. Pulukamah, exceedingly sexy; with many desires.

6. Agastyah, those who tread on the path of righteousness alone and not drifted to any other course—*Daya*.

Khanitraih, with implements (of digging etc.). *Khanamanah*, one who carries the digging or ploughing operations.

Asisah, the fulfilled desires.

Hymn-180

1. Diyat, may go (Nigh. I. 14).

Pavayah, wheels as of a potter.

2. Visvagurti, workers of all crafts—*Daya*; variously going (in relation to car).

3. Vaninah, corona of the sun with rays, of a thickset.

Rtapsu, the drinkers of water (*Rta*—water) Nigh. I 12; one whose forms are truth.

Hvarah na, like a thief (*Sayana*); *hvarah*, the one who dispels anger (ह्वरस्य क्रोधस्यायं निवारकः—*Daya*.).

4. Gharman madhumantam, heat as soothing as sweet (butter or honey); *gharman*, दिनम्, day (*Daya*.).

Pasvah-isti, the concordance (*sangati*) of the family of cattle (*Daya*.); *Sayana* interprets *pasu* as fire; (पनिः पशुसत्तौ Tait. S. V. 7.26)

5. Dasras, see earlier references I. 117.5; dispeller of pain (*Daya*.).

Taugrya, belonging to Tugra (see earlier references I. 117.[4]; belonging to the strongest amongst strongs (*Daya*.).

Yajatra, the co-ordinators (संगमयितारौ—*Daya*.).

7. Panh, tradesman—*Daya*.

Vipanihitavan, according to *Sayana*, *panih* is पपागरः, or the pitcher in which the commodities for sale are placed; or the jar or vessel for storing the Soma juice after filtration. (*Hitavan*, being placed). He further suggests that *pani* may mean a trader, and *hitavan* would mean opulent—हितं विचरे यस्य सः, the one whose advantage is involved—*Daya*.).

8. Karadhuniva, *kara* is sound and hence like an instrument of sound—कारान् शब्दान् धूनयतीव—*Daya*.).

10. Isam, something worth having, a pleasure.

Vṛjanam, movement; *jiradanum*, to the soul (*Daya*.).

Hymn-181

For verse 4, see Nir. XII. 3.

2. *Manojuvah*, those possessing the speed of mind—*Daya*; *vataranhasah*, those who have speeds of winds.

3. *Ahampurvah*, emulative, very generous—*Sayana*; "this is me", one who has such a knowledge—*Daya*.

4. *Iheba jata*, born in this world; got recognition in this world—*Daya*; the two *asvins* or moon and the sun (here and there born a pair).

Subbagah putrah, auspicious son (moon and the sun).

Arepasa tanva namabhih svalh: *Arepasa* one free from sin (*repah*, sin). (*Sayana* recalls the legends of *Dādhyanc*—I. 84.13)—as faultless in your forms and (perfect in) your many excellences—*Wilson*.

Born here and there, they two are praised together with reference to a body unstained by sin and to their own names. One of you two is the victor, the promoter of noble sacrifice; the other is regarded as the blessed son of heaven—Nir.XII.3.

5. *Kakubhah*, all directions—*Daya*; points of horizon (*Wilson*); the best—*Sayana*.

Asvin, a pair of air and the sun—*Daya*.

Hari, two horses; the electrical and gravitational forces—*Daya*. *Rajansi*, regions.

6. *Saradvan*, pertaining to autumn and other seasons—*Daya*; also *saranavan*, the disperser of clouds and leaves of trees, or very old and withered.

Evaih anyasya, the faculties of the other. (एवै. प्राक्कै.—*Daya*., कानैः गमनैः वा—*Sayana*).

9. *Purandhih*, one who sustains the world—*Daya*; one who sustains all, the earth or Pusan—*Sayana*.

Hymn-182

1. *Vispalavasu*, the two who protect the entire community, and provide accomodation; rich in benevolence to mankind. (Sayana refers to the legend of the iron or golden leg given to *Vispala*).

2. *Indratama, maruttama*, the superlatives of *Indra* and *Marut* (excessively prosperous, or most imperial and exceedingly vital).

Rathitama, excellent possessor of cars.

4. *Ratnīm*, attractive, charming—*Daya*; effluent in precious rewards.

Vacam-vacam, every word.

Rayatah sunah, barking dogs.

5. *Plavam paksinam*, winged bark; *plava*—a raft or float; a boat.

Taugryaya, for the one related to *Tugra*, strongest amongst strongs.

6. *Catasro-navah*, four boats. This refers to a legend, about which Professor Roth presented genuine difficulties. *Samudra* means mid-space or *antariksa*; How *Bhuju* should have fallen into jeopardy in the sky, how he should have got there at all? Here the occurrence of the term *navah*, clearly indicates a reference to boat and sea and not the mid-space (*Wilson*).

7. *Parna mṛgasya pataroh-iva arabhe*—As the leaves for the support of a falling animal. Sayana translates *mṛgasya* as of the cleaner scavenger, a sweeper. Dayananda also translates as भक्षितुं योग्यः.

Hymn-183

1. *Tribandhurah*, see I.34.2; three bindings; *trīcakraḥ*, three wheels, and *tridhatuh*, three metals (gold, silver and copper); *bandhur* is the charioteer's place, सारथि स्थान; see III.43.1 also बन्धुरेष्वाः.

Vib na parnāḥ, just as a bird (*vih*) with wings.

2. *Kratumanta*, highly mechanized. In this verse we have a reference to the mechanized space-vehicle. On the spiritual side, this vehicle would take one to the inner world sojourn from the *annamaya kosa*, to the innermost cavity of self-realization.

3. *Suvrtam rathah*, rolling car, the car, whose every part is functioning satisfactorily and nicely (४ सुवृत्तः सर्वद्वयैः चोन्नतम्).

Nasatya = *na* + *asatya* = truth, person with true knowledge and true action.

4. *Vrkah*, wolf, a thief (*Daya*.); a crooked person *vrki*, she-wolf; wife of a crooked person—*Daya*.

Gih, speech.

5. *Gotamah*, intellectual person.

Purumidhah, impregnated with various substances (*Daya*.).

Atrih, ever-moving; one free from three categories of pains.

Dasra, the dispeller of poverty and miseries—*Daya*.

6. *Ratreh*, of the night; of the sea of darkness.

Devayanaib, paths of superior ones; or the paths of learned people.

Hymn-184

1. *Ukthaih*, with laudatory verses or praises.

Divah napata, grandsons of heaven (*Sayana*); one who has no failure in enterprises (*divah* = व्यवहारकः; *napatah* = न विपत्ते पातो ययोरतो).

2. *Panin*, to traders (प्रसक्तम्यवहारकृत्—*Daya*).

Urmya, with night (Nigh. I. 7).

3. *Isu kṛta-iva*, the two, established by speech (वाणीकृतविब—*Daya*.). *Pusan*, पोषकः, the sustainer, perhaps the sun. According to

Sayana, it indicates the pair of Asvins, i.e. the sun and the moon.

Surya, सूर्य the beloved of Surya (सूर्यस्य कान्ता—*Daya*). See I. 116.17. There is a legend associated with Surya. The Surya (सूर्य) was desirous of giving his daughter, Surya (सूर्या), to Soma, but the gods desired her as a wife; they agreed that he who should first reach the sun as a goal, should wed the damsel. The Asvins were victorious, and Surya, well pleased by their success, rushed immediately to their chariot. Sayana, commenting on the present verse, adds to the legend, that besides Surya, a prize was offered of a hymn of a thousand verses, which the Asvins also won; but at the request of Agni and other competitors, they gave up to them portions of the hymn.

Varunasya bhureh, of the interrupted sacrifice, which is obstructive of the sin that intercepts the reward (*Sayana*); sin-removing sacrifice (*Wilson*); the abundance of the best (or of water)—*Daya*.

4. Madhvi, one associated with sweetness; *karoḥ*, of the worker.

5. Stomam, praise.

Maghavana, the prosperous two.

Varttḥ, right path.

6. The same as I. 163. 6.

Hymn-185

For verse 1, see Nir. III. 22.

1. Of these two, which is prior, which posterior? How were they born? O sages, who know them thoroughly? They themselves support all their functions, whatever, they are. And their two days, i.e. day and night, roll on as if placed on chariot wheels. With these words, the seer describes the greatness of heaven and earth. Nir. III. 22.

Ahani cakriya iva, two days, as if, wheeled (i.e. day and night in succession like rotations of a wheel).

2. Raksatam no abhvat, defend us from the great danger

(Wilson). *Abhvat*, from the great (i.e. the great pain arising out of pernicious actions like untruth etc.—*Daya*.), from the terrible sins, नरुते भयहेतोः पापात्—*Sayana*.

3. *Aditeh*, of the indivisible; of the earth, or of the sun—*Daya*.; of the mid-space, since that is also indivisible like the earth—*Sayana*.

4. *Devanam ahnam*, divine days, i.e. days and nights; Dayananda translates *devanam* as waters etc.

Devaputre, sons of God; *ahnam*, in the midst of days; *ubhaye-bhih*, alongwith the two, the stationary and moving (स्वावरजङ्गमं सह—*Daya*.).

5. *Svasara jami pūroh upasthe*, sisters and kindred, placed on their lap as its parents; *abhi jighranti bhuvansya nabhim*, scenting the navel of the world.

Nabhim, centre of gravity (नहनं मध्यस्थमाकर्षणाख्यं दन्धनम्—*Daya*.).

6. *Amrtam*=water (Nigh. I. 12).

7. *Prthvi*, extensive; *urvi*, the one possessing innumerable substances.

8. *Jah patim*, the protector or sustainer of the wife, the husband; or *jah*=daughter, and hence *jah-patim* is son-in-law (*Sayana*).

Cakṛma (चकृमा)=*cakṛma* (चकृन्). *Agah*, crime, fault.

9. *Sudastaraya*, for the one who gives extensively and liberally.

10. *Avadyat*, from abuse (निन्दात्); *duritat*, from vicious actions (*Daya*.). *Mata*, lady architect (मातर्युक्ती—*Daya*.) i.e. mother.

11. *Bhutam devanamavame avobhih*, be ever with your protection in the proximity of those who praise you.

Avame, in the proximity of.

Avobhih, with your protection.

Devanam, the praisers.

Hymn-186

1. Also see Yv. XXXIII. 34.

Visvanarah, leader of every one—*Daya*; does good to all men.

Ilabhih, with food etc.; *vidathe*, in all acts pertaining to enlightenment (बुद्धि)—*Daya*.

Matsatha (मत्सथा) = *matsatha* (मत्सथ).

3. Atithim, like the guest, like a *sanyasin*.

Agnim, man of enlightenment.

Varunah, respectable learned person.

Surih, highly intellectual.

4. Namasa, with food etc.

Usasanakta—Day and night.

Dhenuh, speech.

Ahan = *ahani*, in the day.

Payasi, in water.

5. Abirbudhnyah, a cloud in the midspace (*ahih*—cloud, *budhnyah*—one in *antarikṣa* or inter-space). (See Nir. V. 4; *ahih* and *budhna* both synonyms of *antarikṣa*.)

Napatam apam, see previous notes.

Sindhub, a river in general.

6. Tuvih-tamah, superb in strength.

7. Surabhiṣtamam = *surabhih-tamam*, superb in fragrance; most

fragrant fruit.

8. *Avanayo na rathah risadasah*, like the protecting vehicles or defence cars (*Wilson*); *avanayah*, pertaining to earth (*Daya.*); *risadasah*, the destroyer of enemies.

Mitrayujah, the group of allies.

9. *Sarubh*, darkness; i.e. light destroyer.

Irinam, oscillating world; the arid land (ऊपर प्रदेश—*Sayana*).

Sudine, cloudless day; a fine day.

Senah, as if army (*Daya.*), the army of clouds; rain-bearing clouds; the army of Maruts.

10. *Rbhuksah*, men of wisdom. *Pusanam*, sustainer.

Svatavaso hi santi, who are of independent powers. (*Svatavasah*—स्वतोयं तस्य वस देवास्ते—*Daya.*); the possessors of their own strength.

Hymn-187

For verse 1, see Nir. IX. 25.

This hymn has also been known traditionally as one pertaining to food or nourishment.

1. *Pitu* = *palakam*, that which nourishes (*pitu*, पातक पन्नम्—*Daya.*). *Tritah*, mind, speech and action—a triad—*Daya.* (Name of Indra also, whose fame spreads over three regions—*Sayana*); three statured Indra—Yv. XXXIV. 7.

Tavisim—This is a synonym of strength, from \sqrt{tv} , to increase, with whose vigour, *Trita*, i.e. Indra who abides in three regions rends *Vṛtra* limb by limb. (Nir. XI. 25).

3. *Sivah*, *sivabhih utibhih*, *mayobhih* all of them mean pleasure-giving; source of delight or auspicious.

Advayah, not being two-fold; having none but agreeable properties (द्वयैवः शुद्धमयः—*Daya.*).

4. *Rasah*, juices, tastes, tasty food; food with six sorts of tastes

Rajansi, regions of space; *vatah-iva*, like winds.

5. *Tuvigrivah* *iva* *irate*, those with strong or stiff necks. Usually *tuv* means many or much, वृ. Sayana interprets तुविरीया as वृद्धरीया enlarged necks (people when eat sit erect, दृढाग, and firm; and when they are without food, the neck is bent). If we consider the case of great eaters, then *tuvigrivah* would mean, as if, they have many throats.

8. *Vatape pivah* *it bhava*, body, do you grow fat or strong (वीर्य; वृद्धिकर — *Daya*). Body is *vatapa* (वातप), since it is sustained by vital air (*vata*).

9. *Gavasirah*, foods prepared from milk.

Yava-asirah, (यवज्जातिरः), prepared from barley or flour.

10. *Vrkkah*, curative in respect to diseases.

Karambha, a cake of parched meal, prepared from *saktu* (सक्तु); this is the name of a medicinal herb also.

Udarathih, carminative, appetizer.

Hymn-188

The hymn is addressed to the various forms of *Āgni*, referred to earlier as *apṛis*, (आप्री), (*apriyah*). (For *apṛi* hymns, see 'Nir. VIII. 21).

1. *Samiddha*, glowing like fire; or well-kindled (cf. सुसमिद्ध).

3. *Idyah*, praised.

4. *Barhih*, sacred grass (I.13.5); enlightenment (संवेदितं तेज इव विज्ञानम्—*Daya*).

5. *Durah*, doors (द्वाराणि).

Virat, and *samrat* are similar terms, from *rat*, राजते, shining;

यो विविधेषु गुणेषु कर्मसु वा राजते—*Daya*.

Vibhviḥ and *prabhviḥ* are also similar terms. (One is व्यापिका, pervading, *vibhviḥ*; the other is समर्थ or potent—*prabhviḥ*)—*Daya*.

8. For *Bharati*, *ida* and *Sarasvati*, see earlier notes.

Bharati, the possessor of entire knowledge (सकल विद्याधारिणी).

Ila, worthy of adoration (प्रयस्ता)

Sarasvati, the possessor of enlightenment, movements (सर) etc (प्रयस्तं सरो विज्ञानं गमनं वा विद्यते यस्यां तत्तन्मुदौ—*Daya*.).

9. *Tvasta*, créator, architect.

10. *Svabhakṛtsu*, in the duties performed with endings of *svaha* (स्वाहवा कृतयः क्रिया येषु व्यवहारेषु तेषु—*Daya*.).

Hymn-189

1. For this see also Yv. V. 36; VII. 43 and XL.16. It also occurs in the *Isa Upanisad* as the concluding verse, and according to some commentators, it has been put in the mouth of a person, almost now departing from this world.

Vayunani, intentions, *prajnanani*—*Daya*. and *Sayana*; also virtuous and non-virtuous actions.

Juhuranam, born out of the crooked ways, (कुटिलगतिजन्यम्—*Daya*. कुटिलकारि, crooked, *Sayana*); that would force us astray.

Enah, sin.

2. *Tvam paraya navyah asman svastibhih*, (*paraya*) convey us, (*svastibhih*) beyond all evil ways by the sacred acts.

Navyah, adorable in the newer ways; *durgani*, the evil acts, difficult to be overcome, दुर्गमनि पापानि—*Sayana*; दुःखेन गन्तुं योग्यानि—*Daya*; *pṛthvi*, extensive earth; *puh ca*, the city also.

Urvi bhava, may become spacious; *tokaya*, to offspring or children

and *tanayaya*, sons; *sum yoh*, bestower of happiness. .

3. *Amivah*, diseases, *anagnitrah*, unprotected by heat (fire, here fever) *प्रविद्यमानज्वरेण रक्षका.*, protector from the non-existing fever—*Daya*. *Kṛstih*, cultured person; *yajatra*, adorable divinity the one always in accompaniment, *संगच्छमान*—*Daya*.

4. *Payubhih*, by the means of protection, *रक्षणेवार्थः*—*Daya*.

5. *Ducchunayai*, to the crooked ones, to the malevolent; *aghaya*, sinful or wicked; *avisyave*, vicious, righteous, voracious.

Dasate, to the one who bites.

Datvate, to the one with teeth or fangs.

6. *Rtajata*, born for noble acts or sacrifice.

Yansat, may give, *यच्छेत्*—*Daya*; *विमुञ्चति* *अत्तु* *मात्मानम्*, may except or release himself—*Sayana*.

Ririksoh, from those who are inclined to harm him.

Vispat, those who obstruct in particular; those who do wrong.

8. *Avocama nivacanani*, we address our pious prayers, (or our words which are definitely pious or righteous—*Daya*).

Manasya sunuh, son of mantras (or prayers)—(*नियत इति मनो यन्त्राः*—*Sayana*); or son of enlightened persons—*Daya*.

Hymn-190

For verses 1 and 5, see Nir. VI.23 and IV.25

1. *Anarva* means one who is not dependent on others. Increase the independent, mighty (*vr̥ṣabham*) sweet tongued (*mandrajihvam*) and praiseworthy lord of prayer (*br̥haspatim*) with hymns (*arkaih*). Increase (*vardhaya*) the lord of prayer, who is independent, who does not depend on others, the mighty, sweet-tongued (whose speech is delightful), or whose tongue is fascinating, the praiseworthy with hymns, i.e. stanzas of praise (*arkaih*), which are means of worship (Nir. VI. 23).

Bṛhaspati in this hymn is the protector or cherisher (पानयितारम्) of the prayer.

2. R̥tviyah, the hymns of seasons (particularly of rains).

R̥te, in truth.

Matarisva, like air or wind.

3. Namasah, respectful.

Slokaṃ, the true speech.

Saviteva, like the sun.

Ahanyah, pertaining to day, or daily (revolving sun).

4. Vicetah, persons with keen intuitions (विदिषाश्चेताः प्रजा यस्य—*Daya.*).

5. Bṛhaspate cayase it piyaram, O Bṛhaspati, May you destroy the derider. Here *piy* means to deride (Nī. [V.25]; *piyaram*, those who wish to enjoy the drinks (पानेच्छुषम्)—*Daya.*; lover of Soma drinks (*Sayana*).

Vamam, repented, a synonym of वसत्य (Nigh. III. 8).

Manyamanah, stupid; *papah*, sinful; *pajrah*, mean.

Dudhye, दूदये=दुःख्ये, one who thinks viciously in respect of others (*Daya.*).

Usrikam=*usriya*, an old cow who has stopped giving milk; also old bullock; उस्त्रिकम् उस्त्रियेति गौनाय कुस्त्रितामत्यधीरोत्ताविर्णो वा जीर्णमनद्वाहं वा—*Sayana*.

6. Suyavasah=*suyavasah* (सुयवसः), one rich in food grains.

Apīvṛtha ap urnuvantah asthuh, enveloped in ignorance, stand extricated from that covering.

7. Rodhacakra, river with whirls (Nigh. I. 13).

8. Tuvijatah, beneficent.

Tuvisman, the powerful.

Hymn-191

This is the concluding hymn of Mandala—I of the R̥gveda with a reference to poisons and poisonous creatures. The deities are water, grass and the sun, (सोमसिद्धिर्वा देवता) and has 16 verses. It starts with words *kankatana* and therefore, it is known as the *kankatana sukta*. In respect to this, Saunaka says: 'let anyone who is afflicted by poison diligently repeat the hymn' and as the traditional superstition says, that if so repeated, the person would not suffer, though inflicted by a serpent or an envenomed spear. Of course, the hymn is an instructive one with no superstitions associated with it. The superstition that mere repetition of the verses would remove the malady is a much later innovation in the degraded society.

1. *Kankatah, na kankatah, satina, kankatah*—*Kankatah* is something with very little of venom; *nakankata* is opposite to little, i.e. exceedingly poisonous (snakes); *satina* is synonymous of water in the Nirukta.

Dvaviti, of two types, one with a little venom, and exceedingly venomous.

Adṛstah, the invisible poisonous creatures.

Alipsata, have smeared; always get stick (*Daya*).

2. *Avaghnati*, a strong antidote, द्रव्यन्तं दुःखघ्नन्ती (*Daya*); a drug or antidote being destroyed (literal translation—*Wilson*), or a certain drug, understood, destructive of poisonous creatures.

Ayati, coming; *parayati*, departing.

3. *Sarasah*, like blades of grass; *kusarasah*, like blades of thorny grass; *darbhasah*, soft *kusa* grass called *darbha*; *maunjah*, munja grass: *Poa cynosuroides*, *Saccharum spontaneum*, *saccharum Munja*, *Andropogon muricatum*. (*Wilson*).

4. For this see, Av. VI. 52.2 (slight variation).

5. Prati adṛsran, discovered in the dark, (not by actual seeing); as snakes by their breathing (*Sayana*).

Visvadṛstah, seen by all, such poisonous ones.

6. Ilayata, go to your respective places; *soma*, moon.

7. Ye ansyah ye angyah, those who move by their shoulders, and the others moving by their body.

Ansyah, अंस्येषु स्कन्धेषु भयाः, born in (or on) shoulders—*Daya*. *Sayana* gives other renderings also; *ansarhah* (अंसहो), being suited to the shoulders; *ansagah* (अंसगाः), moving by the shoulders; *ansabhyam khadanto va*, (अंसभ्यां खादन्तो वा), biting with their shoulders. We have similar interpretations of *angyah* also. (अङ्ग्या अङ्गेन शरीरेन हस्तातो वा तृत्तिकादयः)—*Sayana*.

Sucikah, having sharp needle-like stings (like scorpions)—*Daya*.

8. Adṛstaha, अदृष्टहा, destroyer of the unseen; dissipator of darkness (*Daya*). (See Av. V. 23. 6 also).

9. See Av. VI. 52. 1 with some variations.

10. Dṛtim, leather bag for holding liquor.

The verses 10 to 13 deal with the science of poisons or *visa vidya* also known as *madhu-vidya* or science of ambrosia. "Having taken the poison in the solar orb (*jurye*) with the fourth finger, having made it ambrosia, and caused them to blend together, may it become poisonless." (Sunlight with its actinic rays is considered as instrumental in counteracting the effect of poison.) The science of antidotes is known as *madhula*, or *madhuvidya* (verse 1).

11. Iyattika, insignificant bird.

Sakuntika, *kapinjala* bird; francoline partridge.

12. Trih-sapta vispulingakah, $3 \times 7 = 21$ kinds of small birds; *vispulingakah*, a small bird; *catika*, female sparrow. {Seven tongues, with three variations (red, white and black) of each also gives the number 21.}

13. *Navanam navatinam*, 99 (innumerable) types of waves of pain.

14. *Triḥ sapta mayuryah*—21 types of pea-hens.

**Agravah*, rivers (Nigh. I. 13).

15. *Kusumbhakah*, *nakulah* or mungoose (*Viveta* Mungoose), whose hostility to the snake is so well known.

16. *Vṛścika*, scorpion.

According to M. Langlois, this hymn alludes to the state of sky before the commencement of a sacrifice. According to him *visa* is darkness which is dispersed by the morning light, or by the rays of the sun.